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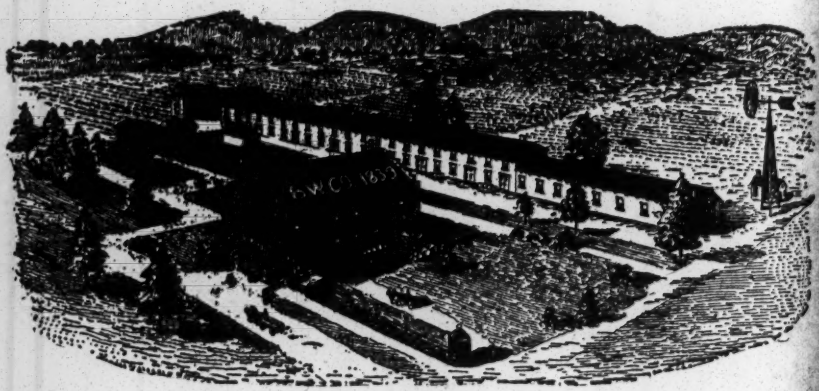

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THE
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VOLUME 109.—AUGUST, 1943.—NO. 2.

THE HOLY EUCHARIST AND CATHOLIC ACTION.

SINCE the first days of the pontificate of Pope Pius XI the Catholic world has been decidedly "Catholic Action-minded". The origins of Catholic Action, as well as its name, had, it is true, already appeared in the reign of Pope Pius X, and were embodied in his apostolic aim "to restore all things in Christ". Only during the post-war period of reconstruction, however, did the imperative need of concerted Catholic Action stand out in bolder and compelling relief. Reacting to this evident need, the Church issued a call for unified cooperation between hierarchy and laity. It thus evoked a new strength to bring Christian principles and influence to bear on every angle of private and public life. Thanks to this active and efficient resurgence of zealous cooperation between hierarchy and laity, Catholic Action is now definitely here to stay.

Our own country has witnessed the beneficial effects of this new apostolate. The movies, magazine literature, and youth work have all felt its invigorating influence. Other fields of activity have been opened, but their immense possibilities for good remain far from exhausted. Consequently, for the preservation of what has already been accomplished, and for the expansion and deepening of Catholic influence, ceaseless vigilance and relentless action must be the byword of all who have the best interests of Christ's cause at heart.

This need of action falls in line perfectly with one of our best known national characteristics. We are naturally an active people. But in the very fact that the background of our

American Catholic life, like the background of our American life in general, calls for so much action, there lurks an insidious and fatal danger. We are constantly running the risk of allowing our interest in Catholic Action to degenerate into mere natural activity. The need of *action* may obscure the more fundamental need of *Catholic* action, and expose us to the danger of trying to be Catholic in practise without being even Christian in spirit.

Even in the purely natural order action for action's sake is meaningless. On a spiritual plane its emptiness and futility are still more obvious. Unless it be based on the solid foundation of Christian zeal imbedded in a deep interior life, all the exertion and enthusiasm of Catholic Action will have no lasting understructure and, consequently, will be incapable of genuine increase and expansion. The legitimate flush of satisfaction which accompanies and follows upon his first successful conquests will undoubtedly stimulate the Catholic Actionist to more energetic effort. But before long success may dwindle. Then mere natural action, which had been masquerading as Catholic Action, dies a natural death because it is no longer sustained by the natural motives of contentment and satisfaction based on achievement. Without the sustaining influence of the genuinely Catholic spirit the apostle of Catholic Action, be he layman or priest, easily becomes discouraged. Purely natural motives cannot carry on against the odds and the opposition which are bound to cross the path of every undertaking for God and the good of souls.

It is so easy to forget that in the supernatural order, even more so than in the natural order, we must first *receive* everything we are, have and do. The process of *giving*, which is only a secondary aspect, an overflow, of the Christian life, may take on such tremendous proportions as to crowd out the process of *receiving*, which is at the very foundation of our supernatural existence and activity. Giving something which has not been received is not merely difficult, but evidently impossible.

How is the apostle of Catholic Action to first get what he gives? In our national background we have the elements of a perfect combination. As Americans we have undoubted gifts for action and organization, which are two of the essential factors of Catholic Action. As Catholic Americans our religious

life is distinctly Eucharistic in tone. The number and frequency of our Holy Communions, our numerous Eucharistic sodalities and leagues, the solemnity and fervor of our Forty Hours' devotions, as well as our splendid regional and national Eucharistic Congresses, are all evidences of a decidedly Eucharistic bent in our national piety. One might wonder if we are always sufficiently aware of the inseparable relationship between these two national traits. If we could couple our admirable devotion to the Blessed Sacrament with our equally admirable talent for efficiency and energy in action, our power for good in all fields would be all-pervading and invincible. In Him who has overcome the world we would realize the true goal of all Catholic Action, by drawing all things to Him. For everything in the Church becomes more genuinely Catholic, according as it is Eucharistic.

I.

Catholic Action: Radiating the Spirit of Christ.

In his first encyclical our present Holy Father epitomized the aim of Catholic Action by reaffirming the official definition given to it by Pope Pius XI: " Catholic Action is the participation of the laity in the apostolate of the hierarchy." This fact of participation and cooperation makes the aim of Catholic Action identical with the aim of the Church's hierarchy.

Pius X declared that the Church as a unit bends all her efforts " to bring the human race under the sway of the empire of Our Lord Jesus Christ." [1] This same purpose was expressed by Pius XI when he described the apostolate of the hierarchy as a coordinated effort " to restore, defend, expand and consolidate the Kingdom of Christ on earth." This general aim of the Church is accomplished primarily through the hierarchy. Constituted by the Holy Ghost to rule the Church of God, the bishops, through their divinely instituted ministers, work unceasingly for this end through the administration of the Sacraments and the exercise of their ecclesiastical jurisdiction.

Secondarily, but none the less truly, this great apostolate is carried on through the cooperation of the laity. The faithful have no part in the administration of the Sacraments; they are definitely excluded by Canon Law from the exercise of ecclesias-

[1] Encyclical, *E Supremi Apostolatus Cathedra*, October 4, 1903.

tical jurisdiction. And yet they are an integral part of the Church. Without being the same as the ruling body of the Church, they nevertheless belong to the same Mystical Body. In different capacities they and their spiritual leaders are working towards the attainment of one same goal, which is building up the body of Christ. When they cooperate in their own way with the apostolic work of the hierarchy, the laity are exercising a right and fulfilling a duty which was laid upon them in the Sacrament of Confirmation. For the character which they received with that Sacrament has as its special function to strengthen them for the courageous practice of their faith, and to steel them to defend their faith as unflinching soldiers of Christ. Catholic Action thus enables them to actualize this inspiring vocation in the contacts of their daily existence.

Under the direction of the hierarchy, then, and in unconditional subordination to it, Catholic Action aims to live the Gospel and to consolidate the Kingdom of Christ by the strengthening example of deeply Catholic lives. This is a universal apostolate which is within the reach of every member of the Church. Its field of action is not in other lands with foreign missionaries. Its center of activity is rather in those particular surroundings in which each individual Catholic must live. The field of Catholic Action is the home, the office, the school, the factory, parties, amusements—wherever souls can be helped by those of their own class and walk in life. Catholic Action is the " apostolate of like by like ". Thus the apostolate of Catholic Action is merely another outlet for the Christian's obligation of letting his light shine before men, in family, business and professional circles, and by so doing to give glory to his Father in heaven.

This is ultimately a social aim. This ideal of Catholic Action, however, must first of all be realized in every individual. Just as the general body of society never suffers from ills, but merely manifests in its functions the maladies of individual members, so society in the whole is never restored to health except by building up the majority of its members and making them immune to spiritual contagion. For this reason, in its social labors for the triumph of the Kingdom of Christ Jesus, Catholic Action aims to instill the spirit of Christ, the influence of His principles, into individual lives. It sets out, in other words, to make the

spirit of Christ an active and energizing power for good in the life of the individual Catholic. Thus it works automatically, though indirectly, towards the elevation and supernaturalization of social life. Ultimately it arrives at the supreme stage of its apostolate when it succeeds, at least in some degree, in Christianizing civic life.

Through the medium of this threefold infiltration of the spirit of Christ into individual, social, and civic life, Catholic Action carries out the program which Pius XI laid before it when he declared:

> The hierarchical apostolate of the Church, and the cooperation of Catholic Action direct all their efforts to the complete program of the Heart of God: to establish, expand and consolidate the Kingdom of Christ in individual souls, in family life, in society, in all its possibilities for expansion, in all its possible external manifestations, in all the depths attainable by human nature working hand in hand with God's grace." [2]

II.

A) The Eucharist: Source of the Spirit of Christ.

From the preceding considerations it is evident that by its very nature and aim Catholic Action moves in the sphere of the spiritual. It is an exclusively spiritual work for a Catholic to carry the spirit of Christ into godless surroundings. With inescapable logic it follows that the motive power of Catholic Action must necessarily come from the spiritual world. The hierarchy has at its disposal all the strictly supernatural aids which make direct contact with souls possible. Equipped with their panoply of sacramental and priestly powers from Christ, and with their jurisdictional authority from the Church, they set out on their task of shepherding souls in the Kingdom of Christ. Their co-workers in Catholic Action find within their reach all the assistance which they themselves need in order to transfuse the spirit and influence of Our Lord into their own particular background. They are fully cognizant of the magnitude of their task. They look beyond themselves for help. As St. Bernard says so pointedly: " The yoke of Christ is a burden, yes;

[2] Discourse to the Directors of Catholic Action, April 19, 1931.

and an insupportable burden, except for the spirit of Christ." [3] Hence they instinctively turn to the Eucharist.

Only Christ Himself can be the ultimate source of His spirit in any man or group of men. During His human life His spirit radiated from His teaching: " The words which I have spoken to you are spirit and life." [4] But it was most particularly through His human-divine presence that He made men thrill at the vibrant touch of His spirit: " Was not our heart burning within us while He spoke to us on the way?" [5]

That same presence of the same Man-God is in the Eucharist. Here our Lord gives us the selfsame divine life which He receives from the Father. He gives it to us so that we may transmit it to others, after having first drawn on its boundless riches for ourselves and our own union with God: "As the living Father has sent me and as I live by the Father, so also he that eats me, the same also shall live by me." [6] Since His spirit and His influence come from His life, we who live by His life shall also live by His spirit and His influence.

Christ our Lord is thus the one source whence His spirit and His influence can be projected into a weak and needy world. For that reason, St. Augustine could write: " Only the body of Christ lives by the spirit of Christ. . . . If, then, you wish to live by the spirit of Christ, take care to be in the body of Christ. Does your body live by my spirit? No; my body lives by my own spirit, and your body by your spirit. There is no life for the body of Christ, except by the spirit of Christ." [7]

Consequently, we may apply to the individual's contribution to the work of Catholic Action what this same Doctor said of the holy martyrs of the early Church: " The spectacle of virtue and of strength which they showed to their brethren was only a reflection of what they themselves had first received from the Table of the Lord." [8]

[3] St. Bernard, *De Praecepto et Dispensatione*, X, n. 28; Migne, *Patrologia Latina*, v. 182, col. 874 C.

[4] John 6: 65.

[5] Luke 24: 32.

[6] John 6: 58.

[7] *In Joannem*, tract. 13; *Patr. Lat.*, v. 35, col. 1612 C.

[8] *Ibid.*, tract. 84, n. 1; *Patr. Lat.*, v. 35, col. 1847 A.

B) The Eucharist: Model of Christlike Activity

Besides providing Catholic Action with the Christlike spirit which it is to radiate into the world, the Holy Eucharist stands out likewise as the perfect model for all activity. We often fail to realize concretely that there is real activity going on behind the Tabernacle doors, and wherever Our Lord brings the influence of His sacramental presence. Human activity is so often heralded by the fanfare of publicity and accompanied by so much restless bustle that we lose appreciation for quiet unassuming activity which is " without noise of word ". We forget that even in the mechanical world activity is regarded as more perfect and efficient according as it becomes more simple and noiseless. Yet we are all familiar with accounts of how neighborhoods, and even entire towns and cities have undergone profound spiritual transformation, thanks to the introduction of one Tabernacle sheltering the active presence of Him who is eternally at work: " My Father works even until now, and I work." [9]

Our Lord's Eucharistic activity is without noise or movement. Only supernatural senses can be attuned to perceive it. But in proportion as this activity is less like the rush and hurry of human occupation, it is all the more divinely effective and penetrating: it is " more piercing than any two-edged sword, penetrating to the division of marrow and bone." [10] In fact, this activity of Our Divine Lord through His sacramental presence is the result of the Sacrifice of the Mass. And the climax of the Holy Sacrifice which gives rise to the Real Presence is enacted in absolute silence and stillness. Yet that moment of deep recollection and anxious expectation is called " action " *par excellence* —infra actionem—the most tremendous action in which either man or angel can engage.

The apostolate of Catholic Action has a striking resemblance to the Eucharistic activity of Our Lord. Mere organization and efficiency are neither the first nor the last aims of the Catholic Actionist. To be true to its vocation Catholic Action strives first, last and foremost, to instill the spirit of Christ into its surroundings. Fully conscious that it cannot effect this purpose any more perfectly than Christ Himself, it has recourse to the quiet unobtrusiveness of His own ways and means. With His

[9] John 5: 17.
[10] Heb. 4: 12.

own sympathetic and unflagging tenderness for the bruised reed and the smoking flax, in the spirit of His own loving invitation to the noble souls who feel called to higher things, Catholic Action first embodies and presents a workable ideal. Then it proceeds quietly to clear away the obstacles. Like the Eucharistic Master it respects the inviolability of the human will. When it has created an atmosphere, set forth an ideal, and smoothed away the obstacles its work is finished. They say with Our Lord: "Let him who can, take it." [11]

Thus the activity of Catholic Action is remarkably similar to the slowly penetrating influence and inspiration which radiates from the Tabernacle. For this reason it is much more than a mere coincidence that Pius X, the first Pope to afford Catholic Action official recognition and encouragement, was also the Pope of early, frequent, and daily Communion.

III.

Catholic Action Does for Society What the Eucharist Does for the Individual.

Catholic Action is essentially an *organized* apostolate. Its function as an organization is especially *social* in character. But, as has already been pointed out, just as "society" can be reached only through its individual component units, so no organization can hope to operate except through its individual members. Consequently, the vital force of Catholic Action as an organized movement depends ultimately on the vital force of its individual apostles, as the health of any physical body is gauged by the well-being of its particular members and organs. For this reason, Christ's Eucharistic activity is directed towards the sanctification of every single member of the Church. These members, in turn, labor to prepare others for the advent of divine grace, and in this way to bring about the progressive Christianization of social life. That is what we mean by saying that Catholic Action's general aim is to do for society what the Eucharist does for the individual.

In the Holy Sacrifice of the Mass Our Lord reproduces the redemption which He accomplished in His bloody sacrifice on Calvary. He prolongs that same redemption in the Real Presence. This prolongation is not merely a passive reality. Neither

[11] Matt. 19: 12.

is it a universal, abstract reality. On the Cross Christ had every soul in mind, its personal needs and its particular difficulties. He offered to His Father the infinite merits of His own life, sufferings and death for the direct sanctification of every moment of the life, sufferings and death of every person who would ever exist. This is the redemption which Christ Jesus applies to human life through His Eucharistic presence, whereby He is "always living to make intercession for us." [12] In the striking figure used by St. Augustine, the drops of His Precious Blood fell from the Cross like the sowing of seed. And now it is our sacred privilege to reap the harvest which sprang up from that divine planting.[23]

This divine harvest is manifold in richness and abundance. Its first and greatest fruit is, of course, the increase of divine life in the soul, through a more effective union with Christ in His Mystical Body: "He that eats me, the same also shall live by me." [14] Hence through contact with the Holy Eucharist the mind is orientated more directly toward heaven. The consequent clearer appreciation of heavenly values naturally reduces the number of venial sins in the Christian's life, and by that very fact builds up reserve strength against a possible unfortunate recurrence of mortal sin already forgiven. The Eucharist thus smothers, to some extent, the fires of passion through direct and immediate contact of the Body of Christ with our own flesh and blood. In this way it puts within our souls a pledge of divine life and of our future resurrection to the fulness of the glory which God has prepared for us. This assurance arouses acts of fervent love and leaves in the soul a marked sense of spiritual sweetness and well-being, which consequently inspires still greater love and effort at spiritual progress.

This brief outline of the effects of Holy Communion shows that the chief aim of Our Lord's presence and activity in the Blessed Sacrament is one of complete transformation of the earthly creature into the heavenly creature. This scope of spiritual renovation through the Holy Eucharist has, perhaps, never been more forcibly or more graphically expressed than by St. Leo the Great. In one of his eloquent homilies on the Passion

[12] Heb. 7: 25.

[13] *In Joannem*, tract. 31, n. 11; *Patr. Lat.*, 35, col. 1642.

[14] John 6: 58.

he describes this Eucharistic transformation in the following vivid terms: " The new creature who comes forth from Baptism is then inebriated and fed with the Lord Himself. Participation in the Body and Blood of Christ has no other effect than *to make us become what we receive,* and to make us show forth in our attitude and our actions, in all the circumstances of life, the presence and influence of Him in whom we died, were buried, and rose again."[15] In a word, the work of the Eucharist is to make every Christian another Christ.

Now these very same ends, though necessarily in different spheres, are the avowed aims of Catholic Action. Catholic Action aims to do for society what the Holy Eucharist does for the individual: to bring about a social recognition, acceptance and consequent increase of divine love, to spiritualize the atmosphere of social life so as to prevent mortal sin as far as possible, diminish the number of venial sins, and provide means for controlling the unruly impulses of passion. This means turning the minds of people toward heaven, rendering their lives Christlike, making Christ be all in all to them, so that the world may become worthy of the sublime vocation of divine sonship in which it is called. Thus the transforming apostolate of Catholic Action consists in renovating the face of the earth in order to restore all things *in* Christ and *to* Christ by restoring, defending, expanding and consolidating His Kingdom on earth. To this end it endeavors to renew in the individual, and through him in society, an appreciation of the redemption which He gained on the Cross and which He is now busily engaged in applying through the Eucharist. It is this exploitation of Our Lord's merits through the Blessed Sacrament which makes real Catholic Action so distinctly Eucharistic in tone.

IV.

The Eucharist: the Source of Unity in Catholic Action.

Since the Holy Eucharist is the source of the *unity of life* which vitalizes Catholic Action, it is necessarily the source and assurance of Catholic Action's *unity of action.* As a thing is, so does it act: *agere sequitur esse.* Just as nothing can exist, so nothing can operate without real unity. Catholic Action, then,

[15] Sermon 63, *De Passione Domini XII,* cap. 7; *Patr. Lat.,* v. 54, col. 357 B.

is no exception to St. Thomas' metaphysical principle that " the law of unity is the law of entity."

Emphasis on the contribution of the Holy Eucharist to the existence and perfection of unity in Christ's Mystical Body is almost as old as the Church itself. St. Paul appeals to the bread and wine of the Eucharistic Sacrifice as to one of the major reasons which should inspire the faithful in the establishment and maintenance of mutual unity: " Because the bread is one, we though many, are one body, all we who partake of the one bread." [16] The Bread of God, insists St. Ignatius of Antioch, is the one great means of preserving union with the bishop, and thus of insuring union with God.[17] This same saint never tires of repeating that whoever is not a sharer in the Bread of the Eucharistic sacrifice cannot be united with the bishop, and whoever is not united with the bishop automatically cuts himself off from union with God.[18] And St. Augustine, commenting on the sixth chapter of St. John's Gospel, remarks that the Jews murmured among themselves at the words of Our Lord when He promised His body to eat and His blood to drink, " because they neither understood nor wished to share in the bread of harmony." [19] Then he continues: " None who eat this bread murmur among themselves, because through one bread, we though many, are one body. And by means of this bread, God makes many individuals live together in peace." [20] That is why the Secreta of the Mass of Corpus Christi signals out unity and peace as the principal fruits of the Eucharistic sacrifice: " Graciously grant, we beseech Thee, O Lord, to thy Church, the gifts of unity and peace: which are mysteriously symbolized in the gifts we have offered."

This same evident connection between the Holy Eucharist and the peaceful unity of Catholic Action is confirmed if we consider Catholic Action as the laity's participation in the apostolate of the hierarchy. The Church's hierarchy of Orders draws its

[16] I Cor. 10: 18.

[17] Ad Ephesios, V; Funk, *Patres Apostolici*, I, 218. Thus he writes, for instance to St. Polycarp and his flock: " Take heed to the bishop, in order that God also may take heed unto you. I am ready to lay down my life for those who are obedient to the bishop, the priests, and the deacons."—ad Polycarpum, VI; Funk, *ibid.*, I, 293.

[18] *Ibid.*

[19] *In Joannem*, tract. 14; *Patr. Lat.*, v. 35, col. 1613 B.

[20] *Ibid.*

unity and consistency from the Sacrament of the Altar. Because of its close relationship with the hierarchy of Orders, the hierarchy of jurisdiction likewise finds unity in the Holy Eucharist.

Hence, if Catholic Action is the participation of the laity in the apostolate of the hierarchy, and if the hierarchy, whether of Orders or of jurisdiction, draws its unity and consistency from the Sacrament of the Altar, it follows that the unity and consistency of Catholic Action must also flow from this sacramental source. In fact, the particular fruit of the Sacrament of the Eucharist, the *res sacramenti* is precisely union with Our Lord, and, through Him, union with all the members of His Mystical Body. In the Blessed Sacrament Catholic Action finds the source and fountainhead of the supernatural life which it aims to transfuse into the sickly veins of modern social life. It uncovers in its devotion to the Eucharistic God the treasures of divine strength which are necessary to lift its efforts to a supernatural plane and to enable them to share intimately and effectively in the salvation of souls. This same Eucharistic devotion unifies both the life and the strength of Catholic Action, and thus insures the unity and perfect coordination of its activity in the transmission of this life and the application of this strength.

Every Catholic Action apostle kneels at the Table of the Lord with every one of his co-apostles. There he feels the invigorating influence of the divine unity of aim and effort in Christ Jesus, in which they are untold lessons of divine goodness and inexhaustible resources of divine strength. "This is the lesson which He taught us by His mysterious words," wrote St. Augustine, "that we should be in His body under Him as Head in His members, and that while eating His flesh, we should not abandon His unity." [21]

V.

Conclusion.

Thus, from whatever angle it is considered, truly effective and transforming Catholic Action must be definitely orientated around the Holy Eucharist. From the altar of Sacrifice and the Tabernacle, all its initiative must start; to that same heavenly point all its efforts must ultimately converge. To live up to the

[21] *In Joannem*, tract. 27, n. 1; *Patr. Lat.*, v. 35, col. 1616 B.

fond hopes and holy expectations of recent Sovereign Pontiffs, Catholic Action must first of all be essentially and thoroughly Catholic both in spirit and in practice. This means that it must be essentially Eucharistic, because nothing can be genuinely Catholic without being Eucharistic. In the Sacrament of the Altar, Catholic Action finds Christ, who is both its end and its means. Its apostles may well ask themselves the question which St. Augustine put even to the ordinary faithful, and they might very profitably meditate on his answer: " Whither are we going, except to Him? And what is our way, except through Him? ... We go to Him through Him: and in the end both He and we go to the Father." [22]

In the light of such considerations it is not difficult to understand why Pope Pius XI, in a Secret Consistory held on May 23, 1923, gave solemn utterance to his earnest desire " that Catholic Action should be constantly developing and consolidating itself on a larger scale, through an ever increasing and ever deepening orientation toward, and inspiration from, the Eucharist." He considered this Eucharistic orientation so vitally important that he assigned as the main theme of the International Eucharistic Congress of Buenos Aires in 1934: " The Eucharist and Catholic Action."

In the practical application of these truths to the apostolate of Catholic Action, allowance must necessarily be made for particular circumstances of time and place. But the inseparable connection between Catholic Action and the Eucharist requires that every apostle of Catholic Action, layman, seminarian or priest, must be definitely and filially devoted to Our Lord in the Sacrament of His love, the sacrament of divine and unending action. This devotion will necessarily result in bringing the God-man out of the tabernacle into his own heart. It will mean also that the lay Catholic Actionist, and still more the priest chaplains or seminarian councilors of Catholic Action, will go frequently to Our Lord, through intimate visits, thoughtful meditation, and fervent Holy Hours, to learn from the source of all the Church's activity Christ's ways and means of enkindling and spreading the divine fire which He came in person to cast upon the earth.

[22] *In Joannem*, tract. 69, n. 2; *Patr. Lat.*, v. 35, col. 1816 C.

Our Lord is one. His life and spirit are one. Consequently, no matter how highly specialized any particular branch of Catholic Action may be, its apostles will find in the Blessed Sacrament all the special inspiration and strength which they need. Like the Israelites eating the manna in the desert, each one shall find in Christ's Eucharistic manna the special taste and sweetness of his preference. But whereas the Jews ate the manna in the desert and are dead, those who partake of the Eucharistic will be filled with everlasting divine life. With this heavenly life will come an abundance of heavenly strength and, consequently, the perfection of heavenly, of Catholic Action. The apostle of Catholic Action will then be able to follow in his own life and to teach to others the full force of St. Augustine's magnificent exhortation: *To live on God for God—Vivat de Deo pro Deo.*[23]

* * * * *

In the early Church it was customary for the faithful to receive Holy Communion under both species. As each one approached the altar the Body of the Lord was placed in his hand, and when he had communicated, he went to receive the Precious Blood from the chalice which was ministered by the deacon. On leaving the altar each one dried his lips by reverently drawing the index finger over them. Then, with this finger still moist with the Precious Blood of his redemption, he religiously traced the Sign of the Cross on each one of his five senses: on his eyes, his ears, nostrils, mouth and hands. Thus he sealed with Christ Himself all his avenues of contact with the world, the flesh, and the devil.

This was a realistic way of taking the influence of Christ, or rather of taking Christ Himself into daily life. Holy Communion spurred these Christians on to Catholic Action of the most difficult and trying kind: showing forth the spirit of Christ to a pagan and thoughtless world. They did not know the term "Catholic Action". They realized, none the less, that, as Christians among pagans, they had to sanctify themselves and thus cooperate with Our Lord through the hierarchy for the sanctification of society. Under the motive power of the Eucharist they faced each day with the fixed determination to make Christ Jesus be in reality for the world what He is by right: The *Way* by His guidance; the *Truth* by His teaching,

[23] *In Joannem*, tract. 26, n. 13; *Patr. Lat.*, v. 35, col. 1613 A.

and the *Life* by the Eucharist. This determination explains the sealing of their senses with the Precious Blood.

The Catholic Actionist of today may not sign his senses with a finger moist with the Precious Blood. But through a deeply Eucharistic spirit he can take Our Lord into his daily life and work none the less truly. By an active spirit of faith he will find in the Tabernacle the divinely perfect model of all his own active apostolate. With the full realization of what Our Lord does for him in and through the Eucharist he will sense his own grave responsibility of diffusing into his own surroundings the supernatural effects of Christ's active presence in his own soul. And the closer he draws to his God in the Tabernacle, the more lively will be his spiritual consciousness of close union with all those who are one with him in the Mystical Body of Christ. In this atmosphere and under the driving power of this spirit he will be worthy through his apostolate in Catholic Action to carry on the action of Christ Jesus in the Holy Eucharist.

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ST. FRANCIS' PLACE IN THE LITURGY.

ON November 28, 1775, Anthony Mary Bucareli, viceroy of New Spain ordered a mission to be sent to the Golden Gate Straits. The expedition arrived on 27 June, and the ceremony of taking formal possession of the site of what today is the city of San Francisco was held on 17 September, when two Franciscans founded the first permanent settlement on the peninsula. That was the feast of the Imprinting of the Holy Stigmata of St. Francis of Assisi and, accordingly, the new settlement received the name of the Poverello.

The feast of the Holy Stigmata holds a unique place in the liturgy. Apart from Our Lady, only the other four Saints expressly mentioned in the Confiteor and St. John the Evangelist have more than one feast universally celebrated. The Church only dedicates special solemnities to the mysteries of our redemption such as connected with the life of Our Lord and His Blessed Mother, whereas, with regard to the Saints usually at the date of their death, all particular favours granted to them are commemorated. Except for Our Lady, St. John the Baptist is the only Saint of whom also the birth is liturgically commemorated. Of St. Peter, the Church particularly commemorates his episcopal dignity, and of St. Paul, his conversion. All the feasts of the Apostles Peter, Paul and John and of the Archangel were originally anniversaries of the dedication of local churches.

St. Francis is the only Saint of whom the whole Church commemorates not only the death but also a special favour by which he is distinguished and which, in fact, to this day, is the characteristic of his significance for the Church. Whilst the feast of St. Francis commemorating his death in October 1226 originated immediately—when three years later he was canonized by his great friend Pope Gregory IX—according to the Breviary, the feast of the Holy Stigmata originated under Pope Benedict XI in the beginning of the 14th century. The General Chapter held by the Franciscans in 1339 at Cahors prescribed this feast for the whole Order, and at the same time General Ordone composed the office of the feast.

The feast was introduced into the Martyrology of Baronius through the influence of Cardinal Montalto, a son of St. Francis. In 1585, acceding to the Papacy under the name of Sixtus V, he desired that the feast of his holy founder should be observed by the whole Church. Ten years later, however, Clement VIII suppressed the feast, since he desired to reestablish the original purity of the liturgical calendar. At that time also a great number of local feasts of Our Lady were suppressed. His successor, Paul V, restored, in a great measure, the solemnity of the Stigmata by giving it the rank of a semidouble, to be celebrated in all churches who desired to do so. Clement IX raised it to its former rank of a double. The commission for the reform of the Breviary under the great Dominican Pope Benedict XIV suggested the suppression of that feast, but their proposal never went into effect. Thus the history of the feast of the Holy Stigmata clearly indicates the uniqueness of the liturgical privilege granted in honour of the Poverello. Perhaps this is in some way an acknowledgment of the prominent part played by St. Francis and his order in the spreading of the Roman liturgy. In his rule St. Francis prescribed the Roman Breviary for his order.

Though being younger, the feast of the Holy Stigmata seems to precede liturgically the feast of 4 October. Except for the prayers and the Gospel, the liturgy of the Mass of the two feasts is identical. A similar relationship exists between the feasts of the Archangel. Incidentally, both on the feast of St. Francis, and of the Holy Stigmata the Office recalls the historical fact, that St. Francis received the stigmata whilst he fasted for forty days in honour of St. Michael, whose feast occurs on 29 September. The Mass common to the two feasts of St. Francis seems to be particularly appropriate to the feast of the Holy Stigmata. The antiphon of the Introit strikes the keynote when saying: "God forbid that I should glory save in the Cross of Our Lord Jesus Christ: by whom the world is crucified to me, and I to the world", words taken from the beginning of the *lectio* of the day. The introit psalm (141) is said to have been recited by St. Francis on his death bed.

Whilst on the feast of St. Francis the Collect praises God for having given to the Church a new offspring (an idea usually found in the prayers of the feasts of holy founders), on the feast of the Holy Stigmata the prayer more definitely says: "When the world was growing cold, Christ inflamed our hearts with the

fire of His love by renewing the sacred stigmata of His passion in the body of Blessed Francis ". This indeed is the lasting significance of the Imprinting of the Stigmata on St. Francis. When (as the hymn of the Lauds puts it) " in the annual cycle the day of the commemoration of that glorious event returns ", Christ " casts a fire on the earth " (Luke 12 v. 49). The Gradual, Offertory and Communion-verse are common to the feasts of Holy Confessors. The alleluiatic verse: " Lo Francis! he who was poor and lowly, enters a rich man into heaven: with their hymns the Angels give him welcome " is inspired by an ancient antiphon in honour of St. Martin of Tours, the first non-martyr who gained liturgical worship as a Saint. Whilst here and in many antiphons of the Office, St. Francis is praised for his abnegation, the Gospel of the feast of St. Francis dwells on his humility: " Take up my yoke upon you and learn of me, because I am meek and humble of heart. My yoke is sweet and my cross light ", words frequently used in the liturgy of the Sacred Heart. The Franciscans played a prominent part in the early history of the spreading of this devotion.

With regard to the unique position held by St. Francis in the liturgy, the Breviary is even more interesting. Both for the feast of St. Francis and of the Holy Stigmata the Common of a Confessor not a Bishop is prescribed. For the feast of 4 October only the historical lessons of the second nocturn are proper of the day. For the feast of the Holy Stigmata in the first nocturn, instead of Eccles. 31-33 as in the Common, Gal. 5 and 6 are read, the third lesson being identical with the *lectio* of the Mass concluding with significant words: " For I bear the Stigmata of the Lord Jesus in my body. The grace of Our Lord Jesus Christ be with you, brethren " (the word " brethren " in later years being used in the monastic sense exclusively). In the second nocturn we read the summary of St. Francis's tradition given by St. Bonaventura, one of his greatest sons, and in the third nocturn St. Gregory's comment on the Gospel of the day : " If any man will come after me, let him take up his cross . . ". With regard to the angelical hymns mentioned in the alleluiatic verse of the Mass it is worth noting that for the feast of the Holy Stigmata a significant change has been made in the hymn of the Vespers, otherwise taken from the common : At the end of the first verse by a change of the last two words an allusion to the Holy Stigmata, " the wounds of Christ ", has been introduced.

In the Francisan Order the feasts of their founder are naturally celebrated with a liturgy of special splendor. Here all hymns, antiphonies and responsories are proper of the day. On 17, September the hymns of the Vespers starts with the words "Hail, sacred stigmata imprinted in the heart and later in the body of St. Francis." The hymn of the Matins restates the story of the imprinting of the Holy Stigmata, whilst the hymn of Lauds expounds the religious significance of that event. The invitatory versicle of the Matins has been adapted from the Common : "Come, let us adore Christ the King crucified, who renewed his sacred wounds in St. Francis's body." Also for the feast of 4, October the Franciscans have beautiful hymns proper of the day and responsories and antiphonies either originally composed or thoughtfully adapted from the Bible. Here the lessons of the 1st Nocturn are the same as on the feast of the Holy Stigmata, while the lessons of the second nocturn are taken from another work by St. Bonaventure. The antiphonies of the first Nocturn deal with St. Francis's youth, those of the second nocturn with his conversion and those of the third nocturn with his later life and death. Whilst in the Roman Breviary in the third nocturn St. Augustine's tenth sermon is read dwelling on the second part of the Gospel, the Franciscans read the comment on the first part of the Gospel ("Thou hast hidden these things from the wise and prudent and hast revealed them to the little ones") found in the sixty-seventh Sermon. During the Octave of the feast of St. Francis, the Franciscans read further parts from St. Bonaventure's legend and comments on the Gospel by St. Augustine.

Apart from the Franciscans, the Dominicans also celebrate St. Francis's feast as a double of the first class with an octave. According to tradition, St. Dominic took a lively interest in St. Francis's foundation, assisting the first General Chapter of the Order and encouraging St. Francis with his advice. It is a well known fact, that to this day, the Dominicans use a liturgy slightly different from the liturgy in general use. This is perhaps most remarkable with regard to St. Francis's feasts. In the third nocturn of both feasts the Dominicans do not read passages from St. Augustine but from St. John Chrysostom. On 4, October like the Franciscans, the Dominicans celebrate the feast of "Our Holy Father Francis, the founder of the Minor Order." For the first Vesper they have the proper anti-

phon : " Francis the catholic and most apostolic man" (words which were recently quoted in the official documents concerning the introduction of the cause of Fr. Janssen, the saintly founder of the Fathers of the Divine Word). The Dominicans add: " He taught us to keep the faith of the Roman Church," words of special significance with regard to St. Francis's influence on the universal spreading of the Roman liturgy. The Dominican office has also more hymns proper to St. Francis's feast. Perhaps the most interesting text proper to the Dominican liturgy of St. Francis is the antiphon to the Magnificat : "O astonishment, O joy, O judge of our minds, O chariot of our warfare. Thy brethren saw thee to be taken up in a fiery chariot to the sun. The double spirit of the prophets shone forth in thee through miracles, and rested on thee. Assist thy poor children, O Father Francis, and hear the sighs of thy sheep."

I may finally mention a short liturgical function proper to the Friars Minor. It is a special act of veneration of the relics of St. Francis performed on the feast of the Saint when " after the Vespers or at the hour of sunset (when his soul flew away to heaven) the friars gather in the chapel or before the altar where the relics are exposed." Then the choir starts singing: " O holy soul, at whose death the citizens of heaven assembled. The choir of the angles awaits thee and the most glorious Trinity invites thee saying: Stay with us for ever and ever." Subsequently psalm 141 is again recited and, as the rubrics say, the last verse : " Bring my soul out of prison " must be sung and the organ be played, since this is the verse which the Saint recited when dying. The final antiphon is of a certain topical interest. It invokes St. Francis as theHoly Father, the prototype of the Friars, mirror of virtue, way of the just, rule of goodness and as light of the fatherland. Since, a few months before the outbreak of the present war together with St. Catherine of Siena, St. Francis was officially declared heavenly patron of Italy, this may be regarded as one of the few instances where in the liturgy the word *patria* is used in its original political sense (see also the Collect of the feast of St. Joan of Arc, the Prayer for the German nation prescribed by the Concordat of 1933). The last words of this antiphon sum up the feelings evoked by the study of St. Francis's place in the liturgy : " Lead us from this exile in flesh to the kingdom of heaven."

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THE VULGATE GOSPELS AS A TRANSLATION.

ST. JEROME'S revision of the old New Testament Vulgate has, through the centuries, been praised and criticized. In these criticisms it seems that one thing in particular has been overlooked, viz., that, to recast Greek perfectly in any foreign language, is a very difficult task. This is in part owing to the galaxy of grammatical forms, to mention only one thing, for which other languages have no direct equivalents. The prolific use of participles, for instance, gives the Greek language a conciseness of expression which cannot be matched in either Latin or any of the modern tongues. To this obstacle must be added the fact that, in translating Holy Writ, the translator may be subject to scruples, fearing, as he does, that a too idiomatic translation might result in perverting the primitive sense. The translator of the old pre-Hieronymian Vulgate [1] was perhaps laboring under this apprehension. We see this particularly in the Epistles whose frequently abstruse character made translating difficult at best, without even taking into account the linguistic peculiarities of the Greek tongue, with the result that the translation is char-

[1] It is often thought by the uninformed that Jerome was the original translator of the New Testament Vulgate. This is erroneous, as Biblical scholars of course know. For Jerome only moderately revised the already existing vulgar, that is, common, text, as he himself says in his letter to Pope Damasus. I quote: "Nouum opus facere me cogis ex ueteri, ut post exemplaria scripturarum toto orbe dispersa quasi quidam arbiter sedeam et, quia inter se uariant, quae sint illa quae cum graeca consentiant ueritate decernam. Pius labor, sed periculosa praesumptio, iudicare de ceteris ipsum ab omnibus iudicandum, senis mutare linguam et canescentem mundum ad initia retrahere paruulorum. Quis enim doctus pariter uel indoctus, cum in manus uolumen adsumpserit et a saliua quam semel inbibit uiderit discrepare quod lectitat, non statim erumpat in uocem, me falsarium me clamans esse sacrilegum, qui audeam aliquid in ueteribus libris addere, mutare, corrigere? . . .

Igitur haec praesens praefatiuncula pollicetur quattuor tantum euangelia, quorum ordo iste est, Mattheus Marcus Lucas Iohannes, codicum graecorum emendata conlatione sed ueterum. Quae ne multum a lectionis latinae consuetudine discreparent, ita calamo temperauimus ut, his tantum quae sensum uidebantur mutare correctis, reliqua manere pateremur ut fuerant."

Even if we did not have Jerome's testimony to the effect, it would be easy to see from the Vulgate text that it is not his style. This becomes clear by comparing it with the original translation he made of parts of the Old Testament. Nor would he have translated so literally in many places, as this was against his principles of idiomatic rendering. See to this effect his letter to the Gothic clergymen Sunnia and Frithila. (See last page of this paper.)

acterized by a considerable literalness which often involves and obscures the sense. This is true of the Gospels to a minor degree, as their generally straightforward narrative style lent itself more easily to translation work. But even here there are a goodly number of loci which Jerome probably would not have penned if he had made the original translation. Such loci are still to be met with, first, because possibly not all of Jerome's revisions have come down to us, for the reason stated in his letter to Damasus just mentioned. Another reason is the fact that Jerome was a very conservative reviser, changing only, as he says in the same letter, those forms which seemed to corrupt the sense of the Greek text, leaving the rest as it was, a process in which some all too literal expressions may have slipped through.

The discussion of some of these transliterations, or transverbalizations, will be the subject of this paper. The text used is Wordsworth and White's *Nouum Testamentum Latine Secundum Editionem Sancti Hieronymi.* This is, with the exception of a goodly number of minor changes in word order, the insertion of extra words in order to complete elliptical statements, etc., essentially the same text which is official in the R. C. church, viz., the Sixto-Clementine text of 1590/98. In the Hieronymian, and consequently also in the Sixto-Clementine, text the majority of the Greek idioms appear to be rendered fairly accurately by the corresponding Latin forms, as the reader will be able to confirm by a comparison of the Greek and Latin versions, a fact which does honor to Jerome as a reviser, as well as perhaps also in part to the original translator or translators, although the original Vulgate quite likely started as some sort of an interlinear version. Some renderings, however, still need clarification, a task toward which this paper aims to contribute by adding to the conventional renderings simpler and more current forms. For some of the grammatical elucidation see W. E. Plater and H. J. White, *A Grammar of the Vulgate*, and for a few of the Latin forms see M. Poole, *Synopsis Criticorum, etc.*

Before entering, however, upon said discussion, I wish to state that this paper is written from an exclusively linguistic point of view, without paying attention to interpretations on the basis of

creed, albeit, in the nature of things, a correct linguistic interpretation is the key also to the religious interpretation.

1. The most conspicuous form in the Vulgate which, because of its ubiquitousness, looks like a Graecism, is the conjunction *quia*, but also sometimes *quoniam* and *quod*, for ὅτι when the latter introduces noun clauses after words of saying, thinking, feeling, seeing, hearing, noticing, knowing, etc. In standard Latin of the so-called classical period a conjunction, mostly *quod*, often in part associated with the causal idea, is occasionally used in that capacity, instead of the normal accusative with the infinitive. The use of this conjunction becomes by and by more general, with the result that St. Jerome and St. Augustine, for instance, seem to employ it indiscriminately for, and alternately with, the *acc.c.inf.* Nowhere, however, is its use more pronounced than in the Vulgate, so much so that I have found, among some 370 forms in the four Gospels, an *acc.c.inf.* only in two places where the Greek text has ὅτι, viz., Mk. 6:55 ὅπου ἤκουον ὅτι ἔστιν *ubi audiebant eum esse*, and Mk. 12:35 πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱός ἐστι Δαυῒδ; *quomodo dicunt scribae, Christum filium esse Dauid?* Among the 370 odd cases with *quia, quoniam* and *quod* for ὅτι there are a few where the conjunction is causal at the same time, as in John 4:27. On the other hand, where the conjunction has an exclusively causal sense no mention has been made of the same.

The Greek ὅτι is used not only to introduce indirect statements, but it is used also in connection with direct discourse, and the Latin text follows suit rather faithfully, as in Mt. 26:72 ἠρνήσατο μετὰ ὅρκου· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον negauit cum iuramento: *Quia non noui hominem.* And the conjunction is in such cases more frequently omitted in either language, as in Mt. 4: 4.

Of the 370 odd *quia*, etc., for ὅτι I have found 83 in Matthew, 57 in Mark, 81 in Luke, and 151 in John. It can hardly be argued, I think, that these many *quia*, etc., owe their origin to the trend vulgar Latin was following at the time of the translation of the Vulgate, as the ubiquitousness of these conjunctions

in the Vulgate is an exclusive characteristic of this version,[2] not to be matched anywhere else in the Latin of the time, nor in the Latin of much later periods, in spite of the fact that in the modern Romance languages the *acc.c.inf.* has disappeared as a means of expressing indirect discourse.

In case the subject of the infinitive is omitted,—which generally occurs in statements expressing a desire, obligation, purpose, and so forth, and when it is the same as the subject of the introductory clause, or when that clause contains a word which represents the same person as the following infinitive—, the Vulgate likewise has as a rule the infinitive, as in Mt. 1:19 μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν *cum . . . nollet eam traducere, uoluit occulte dimittere eam.* Other instances are: Mt. 2:2 *uenimus adorare;* Mt. 2:7 *quis demonstrauit uobis fugere;* Mt. 2:18 *noluit consolari;* Mt. 3:11 *non sum dignus calciamenta portare;* Mt. 3:15 *decet nos implere,* and countless others. But also clauses with finite verbs occur in this connection, as in Mt. 6:1 προσέχετε . . . μὴ ποιεῖν *attendite . . . ne faciatis.* (See also Mk. 9:43, 45, 47; Lk. 8:37, 38, and other places.) And at times the Greek has an adverbial infinitive, while the Vulgate has an adverbial finite clause, as in Mt. 1:18 πρὶν ἢ συνελθεῖν αὐτοὺς *antequam conuenirent.* On the other hand, however, ὅτι is not always used in the Greek after verbs of saying, etc., as in Lk. 9:18 τίνα με οἱ ὄχλοι λέγουσιν εἶναι; and the Latin follows suit: *quem me dicunt esse turbae?* (See also Lk. 11:18, and other loci.)

In standard Latin, the infinitive, apart from its use as a noun and in indirect discourse, is employed regularly after the modal auxiliaries, or their equivalents, as well as after a few other verbs, but rather rarely when it has adverbial function. And since the infinitive in such cases is subordinate to the finite verb of the clause it is often called complementary infinitive, as it completes the predicate.

2. I have found in the Gospels 55 progressive Greek forms, of which only 10 are not progressive in the Vulgate, while I have not found any progressive forms in the Vulgate which are not

[2] Also the African texts of the New Testament render ὅτι currently by *quia,* or an equivalent conjunction.

progressive in the Greek. The loci in which the Vulgate has progressive forms in conformity with the Greek are: Matthew 5:25; 7:29; 19:22; 24:38. Mark 1:39; 2:18; 4:32; 9:4; 10:22; 10:32; 13:11; 13:25; 14:49; 14:56; 14:59; 15:43. Luke 1:10; 1:20; 1:21; 1:22; 2:33; 3:23; 4:20; 4:44; 5:10; 5:17; 5:29; 6:12; 8:40; 9:18; 11:1; 11:14; 13:10; 15:1; 17:35; 19:17; 19:47; 21:37; 22:69; 23:8; 24:32. John 1:28; 3:23; 10:40; 11:1. Of these 45 Latin progressive forms, 4 are thus to be found in Matthew, 12 in Mark, 25 in Luke, and 4 in John. The 10 Greek progressive forms which are not progressive in the Vulgate are the following: Mk. 1:21; 10:32; 14:54; Lk. 4:31; 4:38; 5:1; 5:16 (twice); 13:11, and 24:13.

Although the Latins may have found these progressive forms awkward, yet they doubtless understood them, as a present participle is used in Latin occasionally as an adjective after the copula *esse,* as in Cat. M. 26: Uidetis ut senectus sit operosa et semper *agens* aliquid et *moliens,* where *agens* and *moliens* are synonymous with *operosa.* From instances of this kind the extension to forms such as *erat dicens, erat docens,* etc., is not a very far step. The acceptance of these progressive forms by Jerome seems to show to what extent he was willing to compromise in matters of language for the sake of not tampering too much with a text that had become venerable to the faithful, although he does not use this form in his own writings. In fact, the progressive form never took root in Latin. I have not found a single such form in the vulgar text *Siluiae uel potius Aetheriae Peregrinatio ad Loca Sancta,* a very low type of text from the standpoint of the linguistic degeneration of the Latin, which was probably written toward the end of the fourth century. Nor have I found progressive forms in the other vulgar texts at my disposal. Among the modern Romance languages, French has not developed a progressive form. This is strange if we want to assume that the progressive form spread first in vulgar Latin, as French is supposed to be derived from the soldiers' Latin spoken by the Roman legions in Gaul. In Italian and Spanish, on the other hand, the progressive form is based on the gerund, and not on the old present participle. The progressive form is used in

standard Greek just as little as in Latin, so that its use in the New Testament must be considered an importation from the Hebrew.

3. Mt. 1:24 διεγερθεὶς δὲ ὁ Ιωσὴφ *exsurgens autem Ioseph* = cum surrexisset, or, surrecto Ioseph, or, experrectus Ioseph. The present participle is used in standard Latin mainly as a noun or as an adjective, but not so often in an adverbial sense. But if used in the latter capacity, it is supposed to express an action that is simultaneous with the action of the main verb, that is, an attendant circumstance, but it should not be prior to the same, as in the above example. (See *mittens* in Mt. 2:16, as well as countless similar instances throughout the text.)

4. In Mt. 2:9 we find *supra ubi,* and in Mt. 2:16 *mittens occidit.* These forms are ellipses—as there are many others—for supra (super) domo (loco) ubi, and for cum misisset milites, or, missis militibus, or carnificibus, or some other similar word. These omissions are doubtless owing to the imitation of the Greek wording. As the Greek is fond of conciseness of expression to a greater extent than Latin, elliptical forms need not surprise us there, while expressions like the above, and many other similar ones throughout the Vulgate, certainly often hamper the ready understanding of the Latin text, which fact is the reason why the Sixto-Clementine revision supplies a great many of the missing words, albeit not by any means all. (See also Mt. 1:18 *in utero habens,* for in utero habere fetum, or infantem.) The omission of the copula *esse,* in imitation of the Greek, appears to be the commonest ellipse by far, while in standard Latin it may be omitted occasionally, but not as a general rule.

5. In Mt. 2:10, *gaudio magno ualde,* and in Lk. 2:9, *timore magno,* and other similar expanded expressions are evidently pleonastic forms, in this case for the simple *ualde,* in order to emphasize the joy and fear that were felt. These and similar phrases are probably Hebraisms, as the oriental languages are fond of hyperboles in speech. (See also Mk. 4:40 and 5:42.)

6. Mt. 2:20 οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου *qui quaerebant animam pueri* = qui petebant eius uitam, or, qui quaerebant interficere eum. The use of *anima* for *uita* is perhaps of

Hebrew origin and through the Greek may have entered the Latin.

7. Mt. 3:1 *baptista,* and 3:6 *baptizabantur.* These words and others, such as *Christus, euangelium, propheta, diabolus, exstasis, paracletus, proselytus, schisma,* etc., are derived from the Greek and used in the Vulgate as technical religious terms either from want of good terms in Latin, or owing to the indifference of the translator to coin proper Latin forms. However, as Christianity came to the Romans through the medium of the Greek, these and similar terms were probably already in use before the Scriptures were translated into Latin, just as modern English and American terms of sports have travelled around the globe.

8. Mt. 3:11 *in aqua, in spiritu;* 4:4 *in pane, in omni uerbo;* 4:6 *in manibus.* These forms are ablatives or manner, or means, and should be without prepositions, excepting that *in manibus* could also be construed as an ablative of place, in which case the preposition is correct. However, there is no doubt that in the rest of the cases, and in many similar ones, the preposition is owing to the imitation of the corresponding Greek preposition.

9. Mt. 4:13 εἰς Καφαρναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις *in Capharnaum maritimam, in finibus.* The name *Capharnaum* should be understood here as an ablative, and *maritimam* should read *maritima,* according to standard Latin, as the Sixto-Clementine revision has changed it. However, wrong inflections occur oftener in popular Latin, although in this particular case they evidently have been induced by the Greek text. But let it be noted that in colloquial Latin the language feeling for the proper inflections gradually begins to wane, and that certain cases are used indiscriminately after prepositions. In *Siluiae uel potius Aetheriae Peregrinatio ad Loca Sancta* many such instances are to be found. Even Jerome says, in his translation of the 83rd Psalm, cor meum et caro mea exultauit *in deum uiuum.* Here also the Greek text has the accusative ἐπὶ θεὸν ζῶντα, so that we might suspect Greek influence. However, in his letter to Sunnia and Frithila, no. 55, he likewise says: quaeritis quomodo hoc uerbum exprimi debeat *in latinum;* and in no. 57: ego puto [φοβερός] *in idipsum* (sc. Psalm 88) significari et horrendum, thus following the trend of

the *Peregrinatio,* although with him such instances occur comparatively rarely.

10. In Mt. 4:24; Mk. 1:32; Lk. 5:31, and 7:2, the form *male habere* occurs for κακῶς ἔχω. This *male habere* seems to be elliptical for *male se habere.* Compare Mk. 6:55 where *qui se male habebant* occurs. Thus the reflexive *se,* if it was not omitted under the influence of the Greek, was suppressed colloquially. See also Mk. 16:18 where *bene habebunt* is used for καλῶς ἕξουσιν. For κακῶς ἔχοντας, in Mk. 1:34, on the other hand, the Vulgate has the clause *qui uexabantur uariis languoribus.* We find the form *male se habere,* in the sense of *to feel ill,* also in Ter. *And.* 2:6, 5; and *male habere,* in the sense of *to harass,* or *annoy,* in Caesar's *B.G.* 1:63, as well as in Cicero's Uerr. 2:1, 54. When *se* is omitted, *habere* thus acquires, in an intransitive sense, the meaning of *esse,* so that *male habere* then becomes synonymous with *aegrotum esse,* as in the instances quoted at the beginning of this paragraph. See in this connection also John 11:17, where *habentem* could be replaced by *esse.* Jerome, in his letter to Sunnia and Frithila, likewise uses *habere* a number of times with that meaning, as in no. 5: dicitis in graeco " uehementer " non *haberi.* scio, sed hoc uulgata. ceterum et in hebraeo *habet* " mod ", id est " uehementer ".

11. Mt. 5:6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην *beati qui esuriunt et sitiunt* (= anhelant, or desiderant) *iustitiam.* This is an instance in which intransitive verbs are used transitively, after the Greek model.

12. Mt. 5:15 καίουσι—τιθέασιν *accendunt—ponunt* = accenditur—ponitur. Here the Greek uses the verb with a definite subject understood, whereas the subject is really indefinite, the sense being that if *any one* lights a light, he will not hide it. Such an indefinite subject is expressed in English either by the indefinite pronoun *one,* but more frequently by the personal pronouns *they, we, you* (which in such cases have a general meaning), or by a noun such as *man, people, a person,* or also by the passive voice. Good Latin, however, seems to shun this usage. (See also Mt. 9:17, and similar places.)

13. Mt. 5:33 ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου *reddes autem Domino iuramenta tua* = praesta quod iuraueris, or promiseris.

14. Mt. 5:34 λέγω ὑμῖν μὴ ὀμόσαι ὅλως *dico uobis non iurare omnino* = nolite iurare. See also Mt. 5:39, and other similar instances where *non* with an infinitive is used instead of the imperative, or a corresponding subjunctive.

15. Mt. 6:26 μᾶλλον διαφέρετε αὐτῶν *magis pluris estis illis* = meliores estis illis, or, quam illi. The Vulgate here imitates the Greek in that it uses an adverbial construction instead of the comparative of the adjective.

16. Mt. 7:15 προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν *attendite a falsis prophetis* = cauete ab eis. (Compare Mt. 10:17.)

17. Mt. 8:8 μόνον εἰπὲ λόγῳ *tantum dic uerbo.* Since *dicere* is primarily a transitive verb, *dic uerbum* (= just say a word) would be, it seems, the proper form. If, however, we want to employ an adverbial form, instead of a direct object, the form *iube uerbo* (= command with a word) could be used. Luke (7:7) likewise has *uerbo.* Compare also Mt. 8:8 in Cyprian's African text where *uerba* is used as against *uerbo* in Lk. 7:7.

18. Mt. 8:9 *nam et ego homo sum sub potestate* (sc. alterius constitutus), *habens sub me milites, et dico huic, Uade, et uadit, et alii, Ueni, et uenit, et seruo meo, Fac hoc, et facit.* This rendering rather closely hugs the Greek text, using, as it does, in conformity with the Greek, main clauses for ἐγὼ ἄνθρωπός εἰμι, and for καὶ λέγω τούτῳ, as also *uadit, uenit* and *facit* for πορεύεται, ἔρχεται, ποιεῖ, instead of the future forms *uadet, ueniet, faciet;* and instead of *homo cum sim,* and, *si dixero huic,* it employs *homo sum,* and, *et dico huic.* The Greek text, probably imitating the Hebrew, very often uses parataxis in order to express subordinate ideas, as also the present tense for the future. The loci in which the Vulgate follows suit are too numerous to mention here. The Sixto-Clementine revision inserts, in the above, *constitutus* but not *alterius,* or a similar word.

19. Mt. 8:19 εἷς γραμματεὺς *unus scriba.* This appears to be an attempt to transliterate the Greek εἷς, an instance in which the numeral has to be understood in a weakened sense as indefinite article. (See also Mt. 21:19; 26:69; Mk. 12:42; and Lk. 9:19.)

20. Mt. 8:29 τί ἡμῖν καὶ σοί; *quid* [rei, or negotii, est] *nobis et tibi?* = cur nobis molestiam praestas?, or, cur nostras res curas? The same question occurs also in Mk. 1:24, and Lk. 4:34, and the form *quid mihi et tibi?* in Mk. 5:7; Lk. 8:28, and John 2:4. Some ink has been spilled about what this question should mean. Now, if we encounter, in any text, a word, phrase or statement that does not seem clear, the first place to look for its meaning is in the text itself, that is, in the context, or setting, in which it is used. Now, in five or six cases in which the above question occurs in the New Testament, one or more evil spirits address it to Jesus as a remonstrance against his order that they leave the body of the possessed. In this connection, then, the question can mean only, What have we to do with you; and vice versa, what have you to do with us; what is it to you where we dwell; why do you bother us? And in the locus in John 2:4 Jesus addresses the same question to his mother for telling him that there is no more wine, adding, My hour has not yet come. Hence, the meaning of the question is here, too, What does it concern us whether or not they have wine, especially as my time for performing miracles has not yet arrived? Thus, McNamara is quite right when he says of this question in *The Homiletic and Pastoral Review,* November 1941, page 128, that " in every case where it is used in the original text it seems to indicate consistently a disagreement or difference of viewpoint between the speaker and the one spoken to ". Contrast with this the rendering in John 2:4, viz., *What wouldst thou have me do?* in the newly revised R. C. New Testament. The question under consideration appears to be a typical idiom, that is, an expression whose real significance does not become clear until we have familiarized ourselves with the way of thinking of the foreigner in such a specific case. And this familiarity can be acquired by carefully scanning the text for the necessary clues. Transverbalizing idioms is misleading, as it gives wrong notions about their meanings to those not already acquainted with their sense. See in this connection the quotation from Jerome's letter to Sunnia and Frithila at the end of this paper. The question is whether *quid nobis et tibi* is correct at all in this connection, or

whether it is a transverbalisation of the corresponding Greek expression. At any rate, it seems that it should read at least, *quid nobis tecum?*

21. Mt. 9:4 ἱνατί ὑμεῖς ἐνθυμεῖσθε πονερὰ ; *ut quid* (= cur) *cogitatis mala?* The forms *quid* and *ut quid* are frequently used for *cur, quare,* or *quam ob rem.* (See also Mt. 20:6; 26:10, and numerous other loci.)

22. Mt. 9:5 τί γάρ ἐστιν εὐκοπώτερον ; *quid* (= utrum) *est facilius?* Compare Mt. 21:31, and many other places where *quis* and *quid* are used for *uter* and *utrum.*

23. Mt. 9:13 μάθετε τί ἐστιν *discite quid est* = discite quid sit. The modus of the Greek verbs very frequently influences that of the corresponding Latin forms. (See Mt. 10:11, and 12:3, 7.)

24. Mt. 9:38 ἐκβάλῃ *eiciat,* for which the Sixto-Clementine revision substitutes the better form *mittat.*

25. Mt. 10:5 εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε *in uiam gentium ne abieritis* = nolite ire ad gentes. The word *uia* appears to be a Hebraism in the sense of approaching somebody. It is found in the Vulgate oftener employed that way.

26. Mt. 10:12 ἀσπάσασθε αὐτήν *salutate eam* = salutate habitantes in ea.

27. Mt. 10:16 ἐν μέσῳ *in medio* = in medium. The wrong case is frequently used in the Vulgate after prepositions if the corresponding Greek preposition happens to govern that case. But compare also what has been said under no. 9 of this paper.

28. Mt. 10:27 ὃ εἰς τὸ οὖς ἀκούετε *quod in aure auditis* = quod auditis secreto. For the preposition *in* before *aure* compare no. 8 of this paper, and for *aure* see no. 41, below.

29. Mt. 10:32 πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ *omnis ergo qui confitebitur me coram hominibus, confitebor et ego eum.* This is a case of a loose construction of the nominative which seems to be common in the Hebrew. The correct form would be, Confitebor et ego eum qui me confessus fuerit. Note also *confitebitur* for the future perfect. Besides, *confiteri* in this sense means *agnoscere.* (See Mt. 12:36.)

30. Mt. 10:34 οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν *non ueni pacem mittere sed gladium.* The context shows this to mean, *Ueni ut doceam homines persecutiones pati propter professionem euangelii.*

31. Mt. 10:37 ὑπὲρ ἐμὲ *super me* = plus quam me. The preposition *super* is used countless times for ὑπέρ in the above sense.

32. Mt. 11:1 ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων *cum consummasset Iesus praecipiens* = praecipere. After verbs denoting beginning, continuing, ending, ability, hesitation, learning, knowing, undertaking, remembering, forgetting, fearing, etc., a complementary infinitive should be used. See also Mt. 1:18, 6:17, etc., no. 1 of this paper, last paragraph, and no. 322. The Vulgate only too often follows the Greek in the use of the present participle, whic is used frequently, also in cases where the Greek employs a different participle. (Compare no. 3 of this paper.)

33. Mt. 11:5 πτωχοὶ εὐαγγελίζονται *pauperes euangelizantur,* while we find, in Lk. 4:18, *euangelizare pauperibus* for εὐαγγελίσασθαι πτωχοῖς. In the first of these two examples, *euangelizare* is used transitively, in the second, intransitively. (See no. 11 of this paper.)

34. Mt. 11:11 μικρότερος *minor* = minimus, unless Jesus applies this *minor* to himself, sc. minor Iohanni aetate vel opinione apud populum (?). If that is so, then the term " regnum coelorum " applies to God's kingdom on earth, to which both Jesus and the Baptist belonged. Otherwise it applies to the heavenly kingdom after death.

35. Mt. 11:14 εἰ θέλετε δέξασθαι *si uultis recipere.* This means, according to the context, si uultis credere hoc.

36. Mt. 11:25 ἐξομολογοῦμαί σοι *confitebor tibi,* which must mean here, according to the context, gratias tibi ago . . . quia, etc.

37. Mt. 11:26 ἐγένετο εὐδοκία ἔμπροσθέν σου *fuit placitum ante te* = placuit tibi. The expression seems to be a Hebraism. (See Lk. 10:21.)

38. Mt. 12:10 εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν *si licet sabbatis curare* = licetne . . . curare. The conjunction *si* is used in standard Latin in the sense of *if, whether or not, if perchance.* This applies also to εἰ for the Greek. Hence, if we understand an

example like the one under consideration in the sense of, We should like to know whether or not it is permitted to heal on the Sabbath, the direct question of its own accord changes to an indirect one. Thus the above statement is elliptical, omitting, as it does, the introductory main clause, which omission in Latin, however, appears rather awkward, as the solitary dependent clause with its introductory *si* appears to dangle in the air. Thus, *utrum, num,* or *-ne* are better forms. (See also Mk. 8:12, Lk. 6:9; 14:28; 22:50, and other similar loci.)

39. Mt. 12:33 ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν *aut facite arborem bonam, et fructum eius bonum; aut facite arborem malam, et fructum eius malum.* This is one of those passages to which Jerome's word may apply, Non debemus sic uerbum de uerbo exprimere ut, dum syllabam sequimur, perdamus intelligentiam. (Letter to Sunnia and Frithila, no. 29.) The sense is, according to the context, Si plantaueritis arborem bonam, et fructus eius erit bonus; si minus, fructus erit malus.

For *facere* see nos. 18, 181, 385.

40. Mt. 12:36 λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως *dico autem uobis quoniam omne uerbum otiosum quod locuti fuerint homines, reddent rationem de eo in die iudicii* = dico autem uobis, homines de omni uerbo otioso quod locuti fuerint rationem reddituros die iudicii. The word order of the Vulgate rendering hugs the Greek text. The latter itself appears to be a Hebraism in its use of the loose nominative construction. Here also seem to belong those loose nominative constructions after *ecce,* as in Mt. 3:17; 12:41, 42, and other other similar places. (See also Mt. 10:32.)

41. Mt. 12:40 ἐν τῇ καρδίᾳ τῆς γῆς *in corde terrae* = in sepulcro. The use of the parts of the body in a figurative sense seems to be derived from the Hebrew.

42. Mt. 12:41, 42 μετὰ *cum* = aduersus, or *contra.*

43. Mt. 12:41 εἰς τὸ κήρυγμα Ἰωνᾶ *in praedicatione Ionae* = propter praedicationem Ionae. The Latin prepositions scores of times erroneously imitate the corresponding Greek prepositions. (See no. 8 of this paper.)

44. Mt. 13:23 ἑκατὸν—ἑξήκοντα—τριάκοντα *centum—sexaginta —triginta.* These numbers can be completed by adding the noun *grana.* The Sixto-Clementine revision changes the cardinal numbers of the Hieronymian text to the ordinals *centesimum, sexagesimum, trigesimum,* without, however, adding a noun.

45. Mt. 18:8 καλόν σοι ἐστὶν *bonum tibi est* = melius tibi erit. (See Mt. 26:24.) This positive seems to be an imitation of the Hebrew, which has no comparative.

46. Mt. 19:8 πρὸς τὴν σκληροκαρδίαν ὑμῶν *ad duritiam cordis uestri* = propter duritiam, or, duritiae causa. (See above, no. 43.)

47. Mt. 20:2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν *conuentione autem facta cum operariis ex denario diurno* = cum pactus esset cum operariis denarium diurnum.

48. Mt. 20:15 ὀφθαλμὸς πονηρός. The phrase *oculus nequam,* or *malus* (Mk. 7:22), appears to be a Hebraism meaning *inuidere alicui.* (See no. 41.)

49. Mt. 20:25 κατακυριεύουσιν αὐτῶν *dominantur eorum* = dominantur eis, or, in eas, sc. gentes. (See Lk. 22:25.)

50. Mt. 21:3 ὁ Κύριος αὐτῶν χρείαν ἔχει *Dominus his opus habet* = Domino his opus est. (See also Mt. 14:16; Lk. 19:34.)

51. Mt. 21:7 *sedere fecerunt.* This expression is not a Graecism, as the Greek text has the form ἐπεκάθισεν. It seems rather to be an imitation of the so-called Hebrew causative voice.

52. Mt. 21:32 ἐν ὁδῷ δικαιοσύνης *in uia iustitiae.* The context shows that by *uia* the life according to God's will is meant. Hence the sense is, uitam bonam, or integram, agens. The expression probably is a Hebraism. (See Mt. 10:5 and 22:16.)

53. Mt. 22:16 οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων *non enim respicis personam hominum.* This figure appears to be a Hebraism meaning, on the basis of the context, Non habes rationem rerum externarum quae non spectant ad meritum causae. It occurs oftener. (See Mk. 12:14; Lk. 20:21.)

54. Mt. 22:34 συνήχθησαν ἐπὶ τὸ αὐτό *conuenerunt in unum,* sc. locum. This statement originally probably meant coming together, or gathering, in a certain place for a definite purpose, afterwards acquiring the sense of the purpose itself, as discussing,

or deliberating on, a matter; then also, to include the result of the deliberation. Compare verse 41. It occurs many times. (Compare also Acts 4:26 with 4:27.)

55. Mt. 22:36 ἐντολὴ μεγάλη *mandatum magnum* = mandatum maximum. (See no. 45, above.)

56. Mt. 23:16-22. The preposition ἐν is transliterated here in every instance except in verse 16, where *per templum* is used. The preposition *per* is the proper word.

57. Mt. 24:7 κατὰ τόπους *per loca* = (in) singulis locis, or, per singula loca. (See Lk. 21:11.)

58. Mt. 24:40 ὁ εἷς . . . ὁ εἷς *unus* . . . *unus* = unus . . . alter. (See Mt. 27:38.)

59. Mt. 24:51 διχοτομήσει αὐτόν *dividet eum* = separabit eum a bonis. (See Mt. 25:32; Lk. 12:46.)

60. Mt. 24:51 καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει *partemque eius ponet cum hypocritis* = mali dabunt poenam secundum opera sua.

61. Mt. 25:40 ἐφ' ὅσον *quamdiu.* Better words are, *quatenus, quoad, quantum,* because *quamdiu* refers to extent of time, while ἐφ' ὅσον appears to express in this verse a degree of activity = in so far as. (See verse 45.) In Mt. 9:15, however, ἐφ' ὅσον has the sense of *quamdiu,* as it there refers to the length of time the bridegroom is present.

62. Mt. 26:24 καλὸν ἦν αὐτῷ *bonum erat ei* = melius esset ei. (Compare no. 45 above.)

63. Mt. 27:4 τί πρὸς ἡμᾶς *quid ad nos,* which can be completed by the addition of *pertinet.*

64. Mt. 27:19 μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ *nihil tibi et iusto illi* = nihil negotii, or commercii, sit tibi cum iusto illi.

65. Mt. 27:44 τὸ δ' αὐτὸ *id ipsum* = eodem modo. It occurs oftener.

66. Mt. 27:51 ἀπὸ ἄνωθεν ἕως κάτω *a summo usque deorsum* = a summo loco usque ad imum.

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[This is the first of a series of articles. Installments will appear in future issues.]

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

FLAGS INSIDE THE CHURCH.

During the past few months a number of subscribers have submitted questions dealing with the use of Papal and American flags in churches and especially in the sanctuary. It is the purpose of this article to discuss this point of liturgical etiquette. No claim is made that the conclusions reached will bear the weight of ecclesiastical authority, nor that the problem will be solved to the satisfaction of everyone. It is hoped, however, a brief presentation of facts and opinions may lead the way to a better understanding of what is now a practical matter.

In recent years, three questions and answers have appeared in these pages dealing with the use of the American flag in churches and processions. They may be found in the following issues: September, 1938, pp. 287-288; September, 1940, pp. 286-287; January, 1941, pp. 55-57. The last mentioned should be read in full for an explanation of how the flag is to be carried in processions and parades. In this present article, we will discuss only the matter of placing the Papal and American flags within the church building in a more or less permanent setting.

In the first place, it may be stated that banners and standards connected directly or by origin with religious worship are not novelties or modern inventions. The use of religious emblems on or with flags dates back to the time of Constantine, the first Christian Roman emperor. Every school-boy knows the story of the vision and the subsequent placing of the Christian symbol on the imperial standards. In the Dictionary of Christian Antiquities, edited by Smith-Cheetham, vol. 2, under "Labarum," we find the following information: "The Labarum of Constantine was, in fact, nothing more than the ordinary cavalry stand-

ard (*vexillum*), from which it differed only in the Christian character of its symbols and decorations. Like that it preserved the primitive type of cloth fastened to the shaft of a spear, and consisted of a square piece of textile material elevated on a gilt pole, and suspended from a cross bar, by which it was kept expanded. The eagle of victory surmounting the shaft was replaced by the sacred monogram contained within a chaplet. The emblems embroidered on the banner were also Christian. They were usually wrought in gold on a purple ground. To the eye of the early Christian, the cruciform framework of the Roman standard had already marked it out as an appropriate symbol of the true faith. When, therefore, Constantine adopted it, consecrated by the symbols of his newly adopted faith, as the "saving sign of the Roman empire," he took the surest method of uniting both divisions of his troops, pagans and Christians, in a common worship, and leading those who still clung to the old religion to a purer faith, since, to quote Tertullian, "the camp religion of the Romans was all through a worship of the standards." Eusebius, the church historian, (*Vit. Const.* lib. 1, c. 31) describes the new standard in these words: "A long spear, overlaid with gold, formed the figure of a cross by means of a transverse bar at the top. At the summit of the whole was fixed a wreath of gold and precious stones, within which the symbol of the title of salvation was indicated by means of its first two letters, the letter P being intersected by X in the center. From the cross bar of the spear was suspended a square cloth of purple stuff profusely embroidered with gold and precious stones. Beneath the crown of the cross, immediately above the embroidered banner, the shaft bore golden medallions of the emperor and his children."

Once adopted by Constantine as the imperial ensign, it was continued by his successors. Ambrose utters the following prayer for the success of Gratian's arms against the Goths: "Turn, O Lord, and raise the standard of Thy faith. Here it is not the eagles, nor the flight of birds that lead the army, but Thy Name, O Lord Jesus, and Thy worship." (Ambrose: *De Fide,* lib. 11). The Christian symbols were removed by Julian but were restored by Jovian and his Christian successors, and continued to be borne by the later Byzantine emperors.

In the ages of Catholic faith, the flags of many armies were decorated with religious symbols, and the cross was prominently

displayed by the Crusaders. At no time, however, did the Catholic Church as a spiritual organization or society, have a flag exclusive to itself. The cross, carried in procession or standing in the sanctuary or on the altar, was and is its official symbol. There are banners of religious societies, as the Holy Name Society, the Blessed Virgin Mary Sodality, etc. These have their proper place and time in the realm of worship, but liturgical and canon law as well as the rubrics of the official books of the church, (Missal, Pontifical, Ritual and Ceremonial of Bishops) are silent about any flag appearing in the sanctuary, or even in the church, with the exception of those belonging to religious societies intended to be carried in procession and bearing distinctive religious symbols.

The Papal Flag

In recent times, there has been a marked movement on the part of our clergy in America to fly the Papal flag, not only in processions and in semi-religious gatherings, but to erect it in a more or less permanent mode in the sanctuary of the church itself. A number of subscribers have asked what the Papal flag really represents. Does it represent (a) the Church; (b) the Pope; (c) Vatican City State? In older unabridged dictionaries one may see, listed among the flags of the world, that of the Papal States. It is somewhat similar, though not an exact duplication, of the Papal flag now commonly seen. An official description of it is given in " Legge fondamentale della Città del Vaticano ", which appeared as a supplement to the *Acta Apostolica Sedis* of 1929, vol. 29, page 4. Juridically, it is to be considered the official flag of Vatican City State.

This little known fact at once brings to the fore several pertinent questions. If the Papal flag is the official emblem of Vatican City State, should it not be ranked as the flag of a sovereign civil power? The answers to this seems to be in the affirmative.

Many nations have officially recognized Vatican City State as a sovereign entity. Many in this country, including the President no doubt, would like to do so too, for purely diplomatic reasons. Antireligous feeling is too strong to bring about this logical move on the part of our State Department. This hostility on the part of a large portion of our people is based on the fact not that Vatican City State itself is an enemy, but that the head of that State, the Pope as the representative of the Catholic re-

ligion, is *persona non grata.* This antagonism leads us, perhaps, to a different attitude toward the Papal flag. Could not the flag, in a broad sense, represent the Pope and even the Catholic Church over which he rules in a spiritual way? To many Catholics, and perhaps to a large number of priests, this attitude seems to be accepted as a fact. It is difficult for the average person to differentiate between the various offices of the Pope, and equally difficult for him to understand how the Pope can have an official flag in one capacity and not have it when acting in another.

Are we to consider the Papal flag in its true sense or in its popular sense? In the end, experience teaches us, it is always better to cling to the truth. Would it not be far better to explain and to hold to the fact that the Papal Flag is the emblem of the Vatican City State? This seems to be the logical answer, especially when we consider that the Catholic Church has never asked us to use the Papal flag. Most certainly the Holy Father would have issued a decree on the subject if he really wished to be so honored and there would be no hesitation on the part of any of the clergy or faithful to raise his standard whenever and wherever it was fitting. We Catholics are not citizens of Vatican City State and hence have no right to the flag as such. However, in civic and semi-religious celebrations it is proper and prudent to honor the Pope as head of that State, for he represents the spirit of peace and justice throughout the world. But in a purely spiritual atmosphere, such as the sanctuary, the Papal flag seems to have little meaning. There, the Christian cross is the official emblem. What more is needed?

National Flags

We now come to the question of the propriety of placing the national flag in the church. Perhaps it might be in order to discuss first of all the use of flags in non-Catholic churches. Many of them make much ado about the flags that decorate the sanctuary or other prominent parts of their edifices of worship. Visitors to historic churches are usually shown the banners that are grouped or preserved in a special place and are given a brief history of them by the caretaker or sexton. There may be a fundamental reason for this display. Did not many of the sects see the light of day because of statism? If Henry VIII did not want marital freedom he would hardly have departed from the

faith in which he was born and of which he once was called the defender; if the lords and dukes and politicians of England did not have their eyes on church property they would not have called into existence a church to take the place of the one they wshed to kill and to divide the spoils. In Germany the procedure was not much different. Martin Luther would have made little progress if the lords and ladies of the land did not want more land. Religious allegiance in central Europe in the sixteenth century changed rather frequently and the people followed the example of their masters. It was the same story in Denmark and Sweden. France wavered more than once. Cardinal Richelieu was more concerned with the welfare of the government which he headed than with the church to which he belonged. It was the time when states were in the making and the church too often was tied to the throne of the local duchy or kingdom.

So in this maelstrom of political upheaval, flags were born and waved, and since the newly founded churches were the handmaids of the landed gentry, the flags of the protecting governments were certain to find themselves within the walls of the state churches. Flags are the symbols of governments, not of peoples. Peoples remain, governments topple and change, and so do flags.

The Catholic Curch is and always was an international as well as a supernatural society. Her Founder differentiated nicely between the things of God and the things of Caesar. Her first earthly leaders carefully weaned her from Judaism, which was a national church. Her great bishops of the fifth century made her independent of emperors by their teachings and writings. Her great missionaries preached to many nations and kept aloof from nationalism. Unfortunately, those in high places sometimes tried to hitch her chariot to an earthly star, and she had to pay steep prices for the unholy alliances and temporary bondage.

Hence, the flag of any nation seems out of place in her sanctuary—not that she is an alien to lawful government, nor a superstate, but a " kingdom not of this world ". She is of God and the mother of souls, and neither God nor souls need flags. Banners are the emblems of governments, which concern themselves with things material; and like things earthly, they are subject to change and death. When entering a Catholic Church

to pray and worship God, one wants to find there symbols of things spiritual. An American visitor in any other country would feel ill at ease if the flag of that nation, especially if it were a not too friendly nation, was displayed prominently in the sanctuary. One would not feel " at home ", and we do wish to feel at ease in any Catholic church anywhere in the world.

The enemies of the Catholic Curch recognize this international mark which belongs to her. Hitler has tried to establish a Nazi religion to displace the one introduced by St. Boniface, for the latter will not bow to the Nazi flag. The religion of Japan is deeply nationalistic and the Church of St. Francis Xavier makes little headway there. Japan wants no commerce with international or supernatural brotherhood. Recently a writer submitted the opinion that if the Soviet government is forced to recognize religion, it will have nothing to do with Catholicism, but will attempt to set up an Orthodox faith that will take its orders from the Kremlin.

There is a second consideration that must not be forgotten. The flags of many nations now in existence are not too pleasant to the eye of old Mother Curch. She would hardly care to have the Hammer and Sickle on its field of red or the swastika of the Nazis adorning her Holy of Holies. Until recently, the flag of Mexico represented a government that made every possible attempt to stifle the Breath of the Holy Spirit. The tricolor of France was born of the blood that flowed from the France of His Most Christian Majesty and the fleur de lis of Joan of Arc. The Italian banner was the result of Garibaldi's march on Papal Rome. Today, some of these governments are more or less friendly to the Church; with others there is no basis for friendship. Wisely, the rubrics have not toyed with the idea of the national flag in divine worship.

The American Flag

The American flag, in which we are at the moment interested, has always been the symbol of religious freedom in a country whose government is dedicated to that principle in her Bill of Rights. To every article in the Constitution, and to every truth enunciated in the Declaration of Independence, every Catholic in America can hold to in faith and trust. We Catholics are and always have been loyal to our American form of government, and without any mental reservation we can and do swear

allegiance to the flag of our country. We have signed this pledge with good Catholic blood, soaked into the ground of every battlefield upon which our armies have fought. No man can question our patriotism. Our government has never asked us to display her flag in the church or sanctuary, and we can approach the question of displaying the flag there without fear or the need to modify our customs or change our laws.

As far as the sacred liturgy is concerned, the ceremonial and rubrics do not envision the flag in the sanctuary. It is never referred to in any way. There is no official place for it. The only public decree on record seems to forbid it. The Sacred Congregation of Rites, on July 14, 1887, said that it was not lawful to admit a flag into a church unless it is of a religious nature and has been given the blessing found in the Roman Ritual (S.R.C. 3679). The one who submitted the question stated specifically that he had in mind the flag of a city or university or school. When, later, he asked what was to be done if the flag belonging to a society inimical to the church was carried into the church, he was told not to participate in or permit any service in the church while the flag remained. When we turn to the Roman Ritual, we find that flags are blessed to carry in processions. The title reads: " Benedictio Vexilli Processionalis cujuslibet Societatis."

About thirty years ago the question was asked of Rome, " Whether in the United States the so-called ' National Flag' may be permitted in the church during religious ceremonies and on the occasion of funerals." On March 3d, 1911, the Apostolic Delegate informed the Bishops of this country that there was no objection, provided there is no disrespect for the church or the sacred liturgy. (See ECCLESIASTICAL REVIEW, May, 1911, pp. 590-591). This statement was made at that time in regard to the occasional use of the American flag in a church, as at the burial of a soldier, or in connection with a patriotic celebration, but it did not have in mind the permanent placing of the flag in the sanctuary.

It is clear that the Church does not want any flag in her place of worship and reluctantly, under stress of peculiar circumstances, permits such procedure. Yet, in the United States today, the flags of both Vatican City State and the American government are displayed in many churches. Who placed them there? The answer to that must be that the various rectors

took it upon themselves to do so. Many customs in the church have arisen in this way. Time may see the custom approved officially. Is the movement lawful now? We think that it should be directed by those responsible for forming the policies of the Church, the Ordinaries of our dioceses. Undoubtedly they know what is going on. One may argue that in this silence, consent has already been given. If it is of such vital importance that the national flag be introduced officially into the church and sanctuary, surely the Bishops would recognize the fact and act promptly and in unison. Instead, the sheep are leading the way in a movement that the clergy of many other lands have seen fit to avoid, and with excellent reasons. We are on the road toward the establishment of a custom that only the future can call wise or foolish.

Undoubtedly, many pastors, if not all, place the national flag in the church, and even in the sanctuary, after studied reflection. But one hesitates to join this mass movement when he remembers the large collection of advertisements that flood the rectory mail dealing with flags suitable for churches. All the old tricks of high-pressure salesmanship are in evidence. One of these, delivered by the mail-man just as this page is being written, incorrectly calls the Papal Flag " the official flag of the Catholic Church ". Are we priests the victims of opportunists in the advertising and commercial fields? In the past these same persons have filled our sanctuaries with the jetsam of bad taste. Do we, custodians of the House of the Lord, follow advertisements or rubrics?

If, however, one prudently judges that the church should be decorated with flags, and proceeds to act on that judgment, the next practical question appears. How many flags shall I buy? Where shall they be placed? If one considers the Papal flag as the official emblem of Vatican City State, which it is, there does not seem to be any reason to have it displayed in the sanctuary. If one thinks it prudent to consider the flag the emblem of the Pope as a spiritual ruler, there arises a question of precedence. If it is used in conjunction with the American flag, shall one follow the flag code and give precedence to the American banner, or give it secondary place. It might not be out of place to recall that the flag code is not an official act of government to be obeyed under penalty by the people at large. It does, however,

have a binding force, by common acceptance, that cannot be ignored. As the question is about something extra-liturgical, if not contra-liturgical, the problem must be solved by the pastor. There is no church law to guide him. He may follow the principle used in the armed forces of placing the chaplain's flag above the American flag when church services are in progress and decide to place the Papal flag to the right. Or, he may judge that this procedure is peculiar to the Navy, is a temporary arrangement, and a public notification of divine worship actually in progress. The flag code states that the American flag is always given the place of honor. In the church nave, this would be to the right, or epistle, side. In the sanctuary, it will be to the right of the priest as he faces the congregation, and hence will be on the gospel side. There are several possible solutions in the manner of placing the flag in the church. (1) The Papal flag on one side of the altar and the American on the other. This seems entirely out of place. They have no connection with the Sacrifice of the New Law. (2) The Papal flag on one side of the sanctuary and the American on the other. No matter which one has precedence, to many the arrangement will be incorrect. (3) The American flag only in the sanctuary. (4) The American flag only in the nave, correctly hung from the choir loft, or on the Epistle side of the church. (5) The American flag used correctly on the occasion of the funeral of a soldier or sailor or member of any branch of the armed forces; or on the occasion of a celebration which is patriotic in origin. (6) The absence at all times of all flags, except those strictly religious, in the earthly home of Him who has no flag. Until lawful authority plans otherwise, this last procedure, to this writer at least, seems best.

JOHN P. BOLEN

Danville, Penna.

According to the U. S. Flag Association, the United States flag takes precedence over every other flag, including the Christian flag. The reason the country's flag is given the place of honor when flown beside the Christian flag is that the United States has no State Church.

In the Navy the church pennant, which is not the flag of the church but a signal flag to indicate that the crew is at church, is displayed during the divine service on shipboard, being, according to Navy custom flown above the national flag. This pennant represents no particular church but it signifies the acknowledgment of the existence of the Creator. There is no such custom in the Army. (*Phila. Inquirer*: 29 June, 1943.)

THE MORALITY OF INDIRECT STERILIZATION.

In his article " Some Ethical Considerations In X-ray Treatment of Irridiation of Ovaries In Cancer of the Breast " (ECCLESIASTICAL REVIEW, Vol. CVIII, pp. 271-273,) the Rev. Peter Kremer O.S.Cam. has introduced a subject the ethical aspect of which will likely, as medical science advances, claim the serious attention of both physicians and priests.

One may entertain little or no hesitancy in accepting the writer's statements concerning the relation of ovaries and breast cancer as experimentally unassailable. These statements may be thus summarized: Medical science admits a relationship between the growth of the tissue of the breast and the secretion of the ovary. In cancer of the breast the cancerous tissue as well as the normal tissue is stimulated to growth by the secretion from the ovary. The re-growth of cancer cells which have not been removed by surgery can be prevented by X-ray treatments of the ovaries, causing sterilization, perpetual or temporary. The two ovarian secretions or hormones, folliculein and lutein, being independent of the ovum, the attempt to stop the secretion with X-ray treatment produces sterilization not directly but only indirectly.

The present writer does not pretend that he can shed further light on the therapeutic phase of the question. He is primarily and principally concerned with the ethical aspect of the indirect sterilization referred to above.

In the first paragraph of his article Fr. Kremer refers to a decision of the Holy See of 1940 by which " sterilization was restricted to indirect ways " to prolong the lives of mothers. Evidently he has the decision of the Holy Office in mind. Asked whether direct sterilization of man or woman, whether perpetual or temporary, is licit, the Holy Office (24 Feb., 1940, A.A.S. p. 73) replied: In the negative; it is forbidded by the law of nature, and as regards eugenic sterilization, it has already been condemned by the Decree of this Congregation of 21 March, 1931. (Bouscaren, *Canon Law Digest.* Supplement 1941, p. 50.)

It goes without saying that the Holy Office does not give unqualified approval of indirect sterilization, but demands that the conditions required for applying the principle of double effect be observed. These conditions may be briefly stated: It is law-

ful to perform an action which produces two effects, one good, the other bad, provided that (1) the action, viewed in itself is good, or at least indifferent; (2) the agent does not intend the evil effect, but only the good; (3) the good effect is produced as immediately as—that is not by means of—the evil effect; and (4) there is a proportionately weighty reason for permitting the evil effect. Now assuming that the first three conditions of double effect in the case under consideration are verified, can this be said of the fourth condition, viz., that there is a proportionately weighty reason for permitting the evil effect of sterilization?

A physician interested in the case under consideration released this written statement: " On the basis of previous animal experimentation, clinical investigation was made to determine the effect of sterilization doses of X-ray to the ovaries on breast cancer. This work, carried out at the Mayo Clinic and other centers of investigation, has shown that the progress of cancer of the breast is retarded by sterilizing doses of X-ray to the ovaries ". Referring this statement to the Mayo Clinic for verification, the present writer received the following reply over the signature of W. C. Popp, M.D., one of the experts of the Therapeutic Radiology Section of the Mayo Clinic: " I have discussed the matter with our experimental department, with the surgical sections, as well as with the surgical pathologist. Our opinions are all in accord that we have no proof to substantiate the necessity of this procedure. We all realize that there is a definite relationship between the functions of the ovaries and the breast in normal life, but in so far as relationship in the event of a malignancy, we have no definite proof either experimentally or clinically. The experimental institution has done no work whatsoever on this particular problem. In current literature there seems to be some evidence to substantiate the procedure of castration, but our experience does not conform to this idea. Our surgical department can show many cases in which a breast carcinoma was removed surgically and followed by roentgen therapy to the excised area, and these individuals have progressed with a normal life even to the point of bearing children with no evil effect ".

In view of this verdict coming from an institution as high rating as the Mayo Clinic, it would seem, to say the least, most

hazardous to hold the opinion, at least at the present stage of experimentation, that there is a proportionately weighty reason to permit the indirect sterilization of a woman suffering breast cancer, since the malignnacy can be removed by excising followed by roentgen therapy.

The consideration of a parallel case will serve to illustrate this contention. We are told on reliable medical authority that in men of advanced age an enlarged prostate can be treated successfully and without danger that would be involved in prostatectomy by ligature (or irradiation) of both *vasa deferentia.* Discussing the morality of such procedure in his classical work *The Catholic Doctor* (page 86) Bonar argues: " Is such an operation, in this condition, permissible considering that it is also a sterilization? The answer appears to me to be in the affirmative since the reduction of the prostate (the good and desirable effect) and the sterilization (the undesirable and permitted effect) are equally immediate results of the ligature. This seems to follow from the principle of the double effect and the conditions for permitting the undesirable result appears to be verified. This ligature of the *vasa,* however would not be permissible in cases in which prostatectomy would involve no serious danger either in the operation itself or in its after-effects. But the *hypothesis is that ligature is resorted to only in case of those (principally old men) who could scarcely stand the major operation"* (Italics mine).

Applying this argument to the case under consideration one might say: Only on the hypothesis that a woman cannot stand the surgical removal of the breast cancer followed by the roentgen therapy, or in case such treatment prove ineffective might recourse be taken to irridiation of the ovaries, which hypothesis according to the verdict of the Mayo Clinic can hardly be presumed.

A final consideration is in place here, namely, that such an operation might involve a grave injustice to the woman in as much as the artificial induction of the menopause—the ordinary result of such interference—oftentimes brings about very grave repercussions on the patient's health and may have very deleterious effects on her mind.

HONORATUS BONZELET, O.F.M.

Dubuque, Iowa.

HOLY COMMUNION CLUBS.

To the Editor, THE ECCLESIASTICAL REVIEW:

I read with great interest the article on Holy Communions Clubs by the Very Rev. Vismara in the November issue of the REVIEW. The splendid work of the author in bringing about an increase of Communion during the summer months is something to be envied by most pastors. I wondered, though, if the idea, as outlined in this article, conforms with the Instruction of the Sacred Congregation dated 8, December, 1938. (Bouscaren, *Canon Law Digest*, Supplement, 1941, Canon 856). Specifically the Sacred Congregation desires to avoid " all those things . . . which create greater difficulty for a young person who wishes to abstain from Holy Communion, but in such a way that his abstinence will not be noticed;".

The system of checking on those who receive, either by a large chart, or by the " Gang Captain " inquiring why the student has " fallen down on his job " would seem to be opposed to this idea. The Congregation goes on to say, " Hence, there should be no express invitation, no rigid military or quasi-military order in coming up, no insignia worn by those who receive Communion etc." and further " . . . no word of reproach for those who do not receive . . . let him (the Superior) not contradict this declaration by his conduct nor give any indication that he seems to notice those who go to Communion frequently and to praise them while blaming others."

My difficulty is perhaps made clearer in one of the final paragraphs of the Instruction, " Promoters and directors of young people, which are convened for example in public school, for the sake of receiving Holy Communion must take notice that in such gatherings there are dangers akin to those which exist in communities and they must employ all means for removing them not only by announcing that each one is free to receive Communion or not and by supplying sufficient opportunity for confession, but also strive to remove all circumstances which might expose those who do not receive to astonishment from the others, as we said above."

The author rightly points out the need for having a confessor on hand in the mornings and perhaps the students' freedom to receive or not has been made clear to them, but the Instruction

states that not only must these first two conditions obtain, but also " all circumstances which might expose those who did not receive to astonishment from the others " be removed.

Naturally, I am heartily in favor of getting the students in the parish to Communion during the summer months but I fear this method may be contrary to this Instruction. I think it would be of great value to many if you could solve my difficulty.

DARRELL F. X. FINNEGAN, S.J.

Alma, California

RESPONSE BY DR. VISMARA

The difficulty presented by Father Finnegan need not arouse any scruples against the " Vacation Holy Communion Clubs," in anyone who reads carefully the Instruction of 8 December, 1938.

In the first place, the Sacred Congregation of the Sacraments concerns itself with the practice of *frequent and daily Holy Communion,* while the Clubs pledge themselves to only weekly Holy Communion, and that on a weekday. Secondly, the Instruction speaks almost entirely of frequent Holy Communion as practiced in Seminaries, Religious Communities, and Boarding Schools. Only in the last paragraph of this Instruction issued privately to the Ordinaries, is mention made of frequent Holy Communion as practiced in the " public schools," and here they speak of " gatherings," —very evidently of large groups receiving under supervision of " promotors " and " directors." It complains that the ill-advised zeal of some of these superiors and directors has created a danger that those who do not practice frequent Holy Communion are exposed to " astonishment," and thus are in danger of receiving sacrilegiously because of human respect. The S. Congregation also very wisely discourages the promotion of frequent and daily Holy Communion where there is an insufficiency of confessors to whom the Religious or youngsters may go without embarrassment, and it seriously enjoins on superiors the obligation of providing confessors in sufficient number, and at opportune times, even shortly before the time of Holy Communion.

A casual reading of the article on " Vacation Clubs " will convince one, I believe, that all precautions against sacrilege were

taken in our Detroit Clubs. First of all, we do not ask the children to receive Holy Communion frequently, nor in large groups. Neither do we ask them to march military fashion to the railing, nor to gather in groups in the church, nor is there a special ceremony for them. Also, there is no supervision by anyone of whom they might stand in awe, e. g. a priest or a sister. The only reason we asked the children to band together is that they be reminders to each other. The reason we have a captain is to have one who will assume the role of good influence,—not that he be a policeman who will treat the " delinquent " as a criminal. They come in groups only because they wish to, and because they enjoy each other's company. Only on occasions, and in general terms, do we remind them of their promise, and we ask them to keep it. The meeting of the " captains " spoken of in my article, was called not before or immediately after Mass, but on " an off hour!" At this meeting we asked them to see their "wavering soldiers" to remind them to live up to their pledge like good Catholic boys and girls. Often during the year we instruct our people to use the Sacrament of Penance, (not only to get rid of their mortal sins but also of their venial sins reminding them that just as in life we bathe frequently, not because we need it but rather " to freshen up a bit," so we should wash our souls frequently in the Sacrament of Penance just to " freshen up spiritually." At this meeting we told the captains to remind the " soldiers " that in our church confessors are always available, even before Mass each day. Certainly this is in keeping with the Instruction.

The only feature in our " Club System " that seems in conflict with the Instruction is the chart we placed in the Church. Even this we feel is not at variance with the spirit of the Instruction. Certainly none of our children ever looked upon the chart as " high pressure." It is a record and a roll of honor, telling the good deeds of the children, and asking others to follow their example. The only danger I can see in a chart is that it may be a temptation for someone to " sneak a credit," for the chart and the blue pencil for marking are unguarded all day. Still, if a priest should feel that he cannot reconcile his conscience to the display of a chart, let him eliminate it, perhaps he will discover that its absence is not a deterrent to attendance.

Somehow I cannot convince myself that the Sacred Congregation ever entertained the thought that " group Holy Communions " foster sacrilege. Otherwise, what shall we say of our Holy Name Societies, and our Altar Societies, and the Sodalities of Our Lady ? Because for these senior gatherings, very commonly, notices are mailed, badges are worn, space is reserved in the Church, a record of Holy Communion is kept, and even suspensions are meted out if a certain number of absences are reported.

To draw the little ones to Christ, and to bring Christ to the little ones, was all I had in mind when I started this movement seven years ago. It has succeeded admirably, and the patriotic motif added last summer produced glorious satisfaction not only in me but also in the boys in the fox holes, in the equatorial zones, and in the frozen regions of the North. You should have read the letters we received from these brave men. On some of these letters there were blisters caused by tears of joy that had coursed down their cheeks to dry on the paper that brought their message of gratitude to their little successors in the desks they once had occupied. Yes, it was a grand feeling that came over me when at the end of the summer I counted the number of Holy Communions that had been received freely, with love and devotion, and undoubtedly in some cases, with considerable sacrifice of comfort, because even our children love to sleep in the morning,—and these Holy Communions numbered 1,036 each week, of weekdays because Sunday Holy Communions do not count in the " Club Score."

I have heard confessions regularly every Saturday, and most mornings before Mass, for well over thirty years, and I feel qualified to vouch for the consciences of our little ones. After all these years, I still insist that my difficulty has not been to keep the children from receiving sacrilegously, but rather of getting them to receive regularly. Nor have I had the sad experience of having a single youngster in my Holy Communion Clubs come to me tearfully to tell me: Father, I made a bad Communion. Catholic children properly trained, and properly guided, don't " make bad Communions."

JOHN C. VISMARA

Detroit, Michigan.

THE WILLIAM J. KERBY FOUNDATION.

Readers of the REVIEW will be pleased to learn that the influence of the former editor of this magazine, the late Monsignor William J. Kerby is to be perpetuated as far as possible. The *William J. Kerby Foundation* has been formed with a threefold objective: first, to keep before the American people the spiritual aspect of American democracy; second, to assist in maintaining Christ's motives in the profession of social work; third, to aid in the development of lay leadership. Readers of the REVIEW will recognize that these three aims were conspicuous in the life and writings of Monsignor Kerby.

The Foundation has issued a booklet interpreting the life of Monsignor Kerby. It likewise pledges itself to keep his works in print. One of these, *Prophets of the Better Hope,* is now out of print, but arrangements are being made for a new edition. This aspect of the work should be of special interest to priests and seminarians. Monsignor Kerby's finest works on the priesthood first appeared in the pages of the REVIEW. His book on sociology may be printed within the next year.

The officers of the Foundation are: President, Miss Jane Hoey; Vice-president, The Reverend Joseph May, Director of Charities, Utica, N. Y.; Treasurer, Mr. James Keelty; Secretary, The Reverend William H. Russell. The Offices of the Foundation are maintained at the Catholic University of America, Washington, D. C. J. L.

A CATHOLIC BOOK SHELF FOR PUBLIC LIBRARIES.

In every sizable American city there is today a public library whose resources are being used by a fast-growing clientele drawn from every walk of life, and representing every level of education. Catholics as well as non-Catholics patronize the library, yet few find there Catholic reading matter commensurate with the rating of the library or with the Catholic population of the place. The books which our people might profitably seek are either lacking altogether or are hidden away in the stacks, unidentified by any distinctive title or classification. These facts suggest an apostolate which could be promoted to advantage, but which up to the present has been comparatively neglected.

A plan to make our heritage of Catholic literature readily available to all citizens — Catholic and non-Catholic — was worked out in the Dubuque, Iowa, public library some eight years ago. Since that time the project has been adopted in approximately 200 public libraries and state university libraries in as many cities of the United States and Canada. The plan, in brief, is to display Catholic books on a special reserve to be known as " The Catholic Shelf."

There is nothing complex or mystifying about the project. The principal feature is to get it started. Once it is in operation, the " Shelf " is practically self-sustaining. It is in the initial stage that the priest can do the most effective work. He knows his community. He is a man of broad culture and wide reading. He is often a frequent visitor at the library. He is acquainted with the staff and he knows the local policy governing special displays. At the same time, he is an expert on religious literature. With that background, the priest is the logical individual to urge upon the library the wisdom of establishing a " Catholic Shelf ".

The following *modus agendi* is suggested as meriting consideration in as much as it has succeeded in inaugurating such Shelves in three public libraries and in one state university library, and has been employed in part by hundreds of interested groups.

First, it is recommended that the priest inform himself regarding the number of Catholic books already catalogued in the library, and regarding the average circulation of all religious books. The reason is that books placed on a " Catholic Shelf " have been found by actual record to have a circulation from three to five times that of books consigned to the regular stacks. In support of this assertion, Dr. Charles H. Brown, Librarian at Iowa State College (Ames), wrote to the Newman Club of that institution last April: " There has been much more use of the books by Catholic authors than I had anticipated. I had no idea that there would be such use of them as has developed."

Second, a definite plan for the maintenance of the " Shelf " should be worked out before presentation of the project. Many libraries are willing to purchase the desired Catholic books out of their regular budgets. When, however, libraries lack funds for such accessions, interested groups of parish societies, Knights

of Columbus, Newman Club members, and others might be asked to offer books as gifts to the library.

Third, it is indispensable that a carefully prepared list of truly representative Catholic works be placed at the librarian's disposal for possible selections and the list should be adapted to the kind of service offered by the library in question. College lists should stress religion, ethics, philosophy, psychology, and history, but town libraries have more calls for fiction, biography, essays, travel and poetry. It is evident, of course, that the books on any list should be characterized by good literary craftsmanship.

Fourth, in urging the adoption of a " Catholic Shelf ", the priest should stress the general advantages of the project to the library as such.These advantages are: (a) the " Shelf " will mean the eventual addition of a large number of representative books to the library; (b) it will increase the annual circulation; (c) it will form a miniature reference section dealing with the cultural contribution of religion to civilization; (d) it will provide a ready-made reserve for those doing research.

Once the " Shelf " is in operation, the priest must remain a continuous interest. He should keep the collection up to date by recommending from time to time the most representative of the new Catholic works as they come off the press. He can publicize the project by occasional announcements from the pulpit, by notices in the parish bulletin, and by news items in the Catholic press. The best assistance he can give, however, is to encourage his people to read the books.

The priest is " the minister of Christ and the dispenser of the Mysteries of God." His duties concern mainly the sanctuary, the pulpit, and the confessional. He has parish calls to make and the temporalities of the congregation to administer. He must also take active part in community enterprises. He is a busy man. If he budgets his time, however, he can spare a precious hour now and then to bring the rich heritage of Catholic literature within the reach of his own flock and of those not yet of the fold by promoting the apostolate of the "Catholic Shelf".

NICHOLAS A. STEFFEN.

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TRY THE POPE FOR A CHANGE.

An epidemic is definable as a widespread disease. The current war is not epidemic in that sense. It is rather a sign and a result of disease, in the way that a nasty dermatitis may be the index and consequence of a diseased gall-bladder. This latest war, like any other, is the index and result of a disease that is economic and moral. A diagnosis that bespeaks the economic only is superficial; the moral involvement is radical.

As yet, it is too early to venture a prognosis. Were one to do so the symptoms would be found unpromising, dismally so. To hope for a termination of war, or for a lasting peace, or for balanced economics is futile, so long as the moral factor goes unheeded. That moral factor amounts to this, and we formulate it in a way acceptable to Jew, Protestant, or Catholic: War, in its military and economic phases, is the direct outcome of ambitions and methods that are characteristically immoral. Unless man deal with man, and nation with nation, according to the injunctions of an all-wise Divine Dictator, and under the modifying influence of divine sanction, might will continue to prevail as the sole arbiter of right, no persuasion will be feasible beyond gun-range.

Voluntary, trustworthy, and test-proof cooperation, among individuals or among nations, is a psychological pipe-dream, unless based upon conscientious conviction. The umpires of international destiny are not wanting in intelligence as such. But intelligence does not necessarily connote the wisdom of men who are thoroughly religious-minded, religious-hearted. Without such wisdom, a diagnostician is incompetent, and his treatment is bound to be cure-proof. Earnest men and women entertain serious doubt as to the wisdom of many leaders, for the Prince of Peace has promised " peace on earth " only to " men of good will." Good will, in order to guarantee peace on earth, must be of unearthly origin, heavenly. Good will must stem from the human heart, and there is only one cardiac specialist who is competent to rectify today's world-wide heart disorder—the Divine Physician. Yet, in this emergency, as in that of 1914, a diagnosis involving moral health has not been made. The Divine Physician had not been called " in " on the consultations.

Already, thoughtful men and women are planning for the post-war future. Such foresight is not premature. Regardless of how our maps may be revamped, whether the outcome be a nightmare for the totalitarian elements or for the democracies, a world-order that will be new, at least apparently, is in process of formulation. But to plan the new world-order constructively, for the domestic sphere or upon an international scale, due cognizance must be taken of the blunders of the past. The therapy indicated should be preventative, if we are to obviate another recurrence of " heart disorder " and another crisis. That preventative therapy is identical with the therapy as indicated in the present crisis namely, social justice, a quality of mind and heart whereby men are inclined to, and do render what is due, to all and each of their fellow-men, prompted by obedience to God, faith in God's wisdom, reliance upon God's providence, and by a wholesome fear of eternal, divine sanction.

Is this diagnosis, in whole or in part, merely an instance of pious naivite, typical of the well meaning but unworldly wise clergyman? An emphatic negative is in order. No sane person does or can disagree with the diagnosis, be it applied to the misbehavior of an individual, a family, or a commonwealth. A rational animal who ignores the ultimate Cause and Influence of all creation, is a freak—unsound even intellectually. A humility based upon the tragic blunders of the past, suggests the limitations of mere human wisdom, and man's poignant need of superior, divine guidance. Among the statesmen of today's world, among those whom Divine Providence has permitted to guide the rest of us, very few are agnostics, at least professedly. In fact, most of them, most of the time, are careful to flavor their public revelations with a reference to religious motives. Why not, then, resort to religious methods? Are the lieutenant-governors of this world afraid lest they be considered ultra-pious? Are they afraid lest the virtue of honesty involve the admission that the enemy is not out of order 100% plus? Do they fear lest the virtue of justice involve the cession to others of a few slices of the " whole loaf "? Be that as it may, no religious diagnosis has been made, acknowledged publicly and as a matter of principle, by the supposedly superior men who rule and lead us. But to ignore religious principles within the sphere of human actions, is to ignore the very principle of causality.

And that if a clergyman may be pardoned for saying so, is unpardonably unscientific.

To voice another objection: is the recognition of religious principle in order within a cathedral, but out of order in a parliament building? Definitely not — unless statesmanship be incompatible with morality. No state can efford to divorce itself from the church. Both church and state are parents to the same offspring, and should be no less compatible in cooperative planning than husband and wife are as life-partners. The typical attitude of statesmen toward churchmen reminds one of a tragic deadlock between surgeon and medical man to the detriment of the patient for whom each is responsible.

Finally, is the preventative therapy outlined above, sound enough as a matter of theory, but devoid of practicality? Who can say that such a recommendation is impractical, for as yet it has not been put to the test? Churchmen have, indeed, discoursed along this line, but only here and there, now and then, has their influence been localized. The world at large is so vast an auditorium that there is only one churchman whose voice can resound from pole to pole. That religious leader, that shepherd of human souls, that specialist in morality is the Servant of the Servants of God, the Pope.

It is possible that the statesmen in control of world polity have not, as yet, consulted churchmen openly, officially, and hopefully, for either of two reasons, or for both: because of the alleged lack of a competent ecclesiastical consultant; or because of the divergent reaction to be feared from variant denominations. But we advance the claim that the Pope is competent to chart a programme for a new world-order, so morally sound as to be acceptable to all honest nations, and so practicable as to prove successful, if sincerely adopted and applied.

Were a world-wide poll to be conducted, as to the feasibility or the desirability of such a strategem, the vote, we may be sure, would not be unanimously *pro.* A Papal *modus agendi* would be too wise and too honest for certain political elements who would be thus outsmarted. Papal diplomacy enjoys the experience of nearly twenty centuries in the direction of human conduct. Of Papal sagacity, every State Department throughout the world is well aware. In disarmament of suspicion, the Pope might insist upon the candid publication of all his recommenda-

tions. In council, he would be fearless in his endeavor to adjust all claims fairly. Often enough, he has exemplified the fact that he is not allergic to intimidation. He would not be so utopian as to urge that the world be run on faith, hope, and charity—minus a police system. Even Vatican City has its jail, though the cells are rarely occupied, for the Papal motto " Peace with Justice " really works. Believe it or not, the Pope would *not* boast, nor pretend that his recommendations or decisions, in any such council, should be regarded as infallible. Strange as it may seem, he would not take advantage of his influence as mediator to proselytize in behalf of the Roman Catholic Church. By birth, Pius XII is Italian, but he is not a subject of Italy. His interests and his allegiance are supranational. Human dictators found that out.

Few statesmen throughout the world can equal Pius XII as a diplomat: none surpass him. Add to this qualification, his prestige as a religious leader, and you will quest in vain, in civil or ecclesiastical quarters, for a more promising choice of mediator among the children of God. Pius XII is under mandate to the only Superior whom he acknowledges — God Himself — to " render to Caesar the things that are Caesar's " and " to God the things that are God's." The resolution is proposed for your religious and patriotic consideration: " Try the Pope, for a change!" Are you *pro*, or *con*? Before deciding, bear in mind that *you* are on trial, in the forum of conscience: the Judge is our Father in Heaven, without recourse to Whom there can be no brotherhood among men!

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IS ONE THING WANTING ON OUR ALTARS ?

In the ECCLESIASTICAL REVIEW for December, 1938, the question was asked: " Is it permissible to have lambs, ' Last Suppers ', missals, etc. as carvings and mosaics in front of the altar where the antependium should hang?" The reply read: " It is permissible. If the altar is highly decorated, an antependium is not necessary." This answer is a summary of the common opinion of approved liturgical authors, which Collins, in a recent

work gives in greater fulness: "The antependium is the true liturgical decoration of the altar. It is prescribed by the rubrics of the Missal for every altar on which Mass is to be celebrated. Although the rubrics and the decrees of the Sacred Congregation of Rites mention no concession, it is the common opinion of approved authors (Stercky, Ceremonial, I, 51; Van Der Stappen, *Sacra Liturgia,* III, Q. 44; Wapelhorst, *Compendium Sacrae Liturgiae,* n. 20) that, since the antependium is intended as an ornament of the altar, it may be dispensed with when the front of the altar is ornamented with gold or precious stone.[1] At least for solemn functions the main altar should always be adorned with an antependium." (Collins, *The Church Edifice & Its Appointments*, p. 111).

The authorities in favor of this interpretation are certainly both numerous and weighty. Apparently, as Collins indicates, their position is based on the assumption that the pallium is *pure* decoration. Since they give no other reason for this premise they must base it on the wording of the rubrics themselves. A study of the rubrics relating to the altar pallium has caused me to wonder about the validity of such an assumption.

Rubric 20 of the General Rubrics of the Missal, entitled "De Preparatione Altaris et Ornamentorum ejus," reads: "Altare in quo sacrosanctum Missae sacrificium celebrandum est, debet esse lapideum . . Hoc altare operiatur tribus mappis seu tobaleis mundis, ab Episcopo vel alio habente potestatem benedictis, superiori saltem oblonga, quae usque ad terram pertingat, duabus aliis brevioribus, vel una duplicata. *Pallio quoque ornetur* coloris, quoad fieri potest, diei Festo vel Officio convenientis. Super altare collocetur Crux . . . Super Altare nihil omnino ponatur, quod ad Missae sacrificium vel ipsum Altaris ornatum non pertineat."

The Episcopal Ceremonial, Book I, Chap. 12, entitled "De Ornatu Ecclesiae et de Praeparandis in Ea ante Adventum Episcopi," has in n. 11: "Ipsum vero altare majus in festivitatibus solemnioribus, aut Episcopo celebraturo, quo splendidius poterit, pro temporem tamen varietate et exigentia, ornabitur: quod si a

[1] This is the opinion of Gavantus: "Potest sine pallio celebrari, puta, si altare est ornatum auro, vel lapideo pretioso" (*Thesaurus Sacrorum Rituum*, p. 67). Wapelhorst and Van Der Stappen give more leeway: "Cessat obligatio pallii, si Altare in modum tumbae sit confectum vel si ipsa structura Altaris lapidea vel lignea artificio ornata sit metallo, vel lapide pretioso vel figuris" (opera supra citata).

pariete disjunctum et separatum sit, apponentur, tam a parte anteriori, quam posteriori illius, pallia aurea, vel argentea, aut serica, auro perpulchre contexta coloris festivitati congruentis . . ." The Missal rubric deals with the ordinary, the Episcopal Ceremonial with the extraordinary equipping of an altar, and so the latter calls for a richer pallium than the one it supposes in use on ordinary days.

When we translate *pallium*, which word the rubrics constantly use for this particular furnishing of the altar, as " antependium or frontal " we lose the force of the original. It signifies a cover, a cloak, a mantle, a tunic. Hence, if words mean anything, when the rubric calls for a pallium for the altar, it calls for a cover not for a mere decoration. Hence, it seems to me rather inexact to consider a pallium a mere decoration. It is true that it is a decoration but to say that it is only a decoration or primarily a decoration is certainly ignoring the sense of the word. The ninth chapter of Genesis records how Sem and Japeth piously covered naked Noe with a pallium: " At vero Sem et Iapheth pallium imposuerunt humeris suis, et incedentes retrorsum, operuerunt verenda patris sui." (Gen. 9, 23). Noe would hardly have been pleased had they argued: " After all a pallium is pure decoration and so Noe, our father, won't care whether we cover him or not."

To hold that the altar pallium is unnecessary if the altar is highly decorated strikes me as being almost as little to the point as saying that if a man is already highly tatooed, he has no obligation to wear clothes. For if a law, whether natural or ecclesiastical, demands a covering for something what difference does the looks of the thing covered make? It is considered a shame to cloak a beautifully carved altar but does that weaken the force of the law? A parallel case is the now settled dispute over the obligation for the tabernacle veil, when the tabernacle itself is of precious materials or richly adorned. The Congregation of Rites ended the controversy by declaring that the rubric holds no matter how beautiful or artistically decorated the tabernacle.

Even if the Church's reason for requiring a covering were decorative alone, that is, that she wished the pallium to be merely a decoration and nothing else, to adorn the front of the altar itself and omit the pallium would still not be complying with

her demands. For that would not be the kind of decoration requested.

But the word which appears to give most support to the supposition that the pallium is pure decoration is *ornetur.* " Altare pallio quoque ornetur." (Rubric 20 of the Missal). Let us examine it. Leverett's *Latin Lexicon* gives two meanings for the verb *ornare*: 1) to fit out, equip, furnish, prepare, provide with necessaries; 2) to adorn, embellish, deck, set off. Hence, it may mean either to furnish or to decorate. Which meaning has it in the rubric?

Canonists have an axiom: *De rubro ad nigrum valet illatio.* For example, Canon 900 on the cessation of all reservation applies only to the reservation of sins, not to the reservation of censures, because the (red) title under which the canon (written in black) falls is, " De reservatione peccatorum ". And so the canon must be understood in the light of the title. Now I think that this principle can be applied equally well here. In the title of Rubric 20, " De Preparatione altaris et ornamentorum ejus ", there is a noun form of the verb *ornare,* also possessing two meanings. The sense in which *ornamentorum* must be taken should guide us in determining the sense of *ornetur.* But *ornamentorum* either means furnishings, not pure decorations, or the altar cloths, the crucifix, the candelabra, etc., which the rubric lists as ornamenta, must be considered pure ornamentation, not necessary furnishings—a conclusion which no one will admit. Therefore, would it not be more in conformity with the title to take *ornetur* in the sense of " to furnish " and not " to embellish ", as in the parable of the ten virgins: " Tunc surrexerunt omnes virgines illae et ornaverunt lampades suas " (Matt. 25, 7).

If the Church wished the second meaning to be emphasized here she could have used the verb *exornare* which switches the meanings of *ornare* around. When speaking of the flowers decorating the canopy over the altar she employs that verb: " Sed ipsum ciborium floribus, frondibusque exornari poterit." (Caer. Ep., Lib. I, Cap. XII, # 14). But whatever the sense of *ornetur,* certainly the neutral *apponentur* of the Episcopal Ceremonial cannot be cited by the Liturgists in support of their interpretation.

Two other facts are noteworthy about the Episcopal Ceremonial. The altar pallium is there cited first, before all the other appurtenances of the altar.In the Missal it ranks second, coming after the altar cloths.) Certainly a prominent position. Secondly, the same construction, the jussive subjunctive, is employed for the pallium as for the other furnishings. Only when it comes, finally, to the question of reliquaries and flowers does it change construction: " Celebrante vero Episcopo, candelabra septem super altari ponantur, . . . a cujus lateribus, si haberentur aliquae Reliquae . . . congrue exponi possent; . . . sed et vascula cum flosculis, frondibusque odoriferis seu serico contextis, studiose ornata (here obviously in its second sense) adhiberi poterunt ". (# 12) Clearly permissive not jussive. The Missal mentions neither reliquaries nor flowers.) Is it not fair to ask why a like construction was not used in reference to the pallium, if the Church wished it to be considered in the same category as reliquaries and flowers?

Thus the wording of the liturgical books would seem to point to the necessity of a distinction between pure and mixed ornament. Some ornaments are pure ornamentation. A feather on a hat, buttons on a sleeve, ear rings, altar flowers have no purpose save pure decoration, but other ornaments can hardly be so classified. Shoes and glasses may become a man, set him off, but they are not worn only or primarily for that reason. Such ornaments fulfill a function and only incidentally decorate. In the light of the rubrics would not the altar pallium seem to fit better under this latter class of mixed ornament?

The issue is the mind of the Church. Is her reason for ordering a pallium merely decorative or does she wish the altar covered? If her reason is purely decorative, then there are a few difficulties to be answered: Why does she prefer the term *pallium* to a less definite term like *antependium*? Why does she insist in the Episcopal Ceremonial that a pallium be attached to the back as well as the front of the altar if it be separated from the wall? Why does she forbid *antependia decurtata,* for they are very decorative? Above all, why does she require the top altar cloth to be hung over the sides *usque ad terram* (Rubric 20)? Hardly to catch spilled wine or she would have the cloth hang down over the nearer sides as well. It is noteworthy that on

Good Friday when the Church wishes the altar, representing Christ,[2] left stripped naked as much as possible, she orders that the one altar cloth used on that day be so placed on the altar that it does *not* hang down over the sides.[3] (Cf. Wapelhorst, n. 234, # 2, quoting "Mem. Rituum Benedicti XIII").

Such considerations have prompted a challenge of the accepted interpretation of most liturgical authors. It seems to me that the official liturgical books of the Church do not support the supposition on which this opinion appears to be based. And if they do not, then let us return to their prescriptions in regard to the altar pallium, especially since use of the pallium is in addition amply recommended from a liutrgical, symbolical and artistic standpoint.[4]

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IMAGE OF CHRIST THE KING AND ALTAR CRUCIFIX.

To the Editor, THE ECCLESIASTICAL REVIEW:

In the April "Studies and Conferences" the answer to the question on altar crucifixes leaves one in some doubt as to the suitability and legitimacy of crosses bearing representations of Christ the King. It is true that the rubrics call for an image of the Crucified One, but it seems a very stringent view which would demand every crucifix to be more or less an imitation of the well known "Limpias"; indeed, there are instructions to avoid too great realism. If there be any doubt in the matter, it

[2] Reverence for the sacredness of the altar as representing Christ appears to prompt the Church to veil it from view. In the early centuries the altar, as the image of Christ, was held in such great reverence that it was almost the ninth century before anything was allowed on the altar except the bread, chalice and sacramentary during Mass. The last sentence of Rubric 20 bears the impress of that ancient tradition. "Super altare nihil omnino ponatur, quod ad Missae sacrificium vel ipsum Altaris ornatum non pertineat." The frequency with which the celebrant kisses the altar during Mass, the solemn ceremony for the consecration of an altar and the fact that it is a grievous sin to desecrate an altar, all testify to the reverence with which the Church regards the altar.

[3] Another fact about the rubrics for Holy Week is that they constantly take it for granted that *pallia* are being used.

[4] q. v., Webb, *The Liturgical Altar*, p. 70 ff.; Van Hulse, *The Rubrical Altar*, THE ECCLESIASTICAL REVIEW, January, 1920; *Homiletic and Pastoral Review*, vol. 31, p. 598.

can be resolved safely by looking to the tradition of the church. Two instruments for finding this are available to everyone, the study of history and the liturgy.

In our country, historical monuments are rather scarce, but in " The Cloisters " of Ft. Tyron Park, New York City, one can see a twelfth century representation of Christ wearing a jeweled crown—a remnant of the " crux gemmata " of a still earlier period. Also, in the fine, but restricted collection of the Toledo, Ohio, Museum of Art, there is a thirteenth century Christ, crowned and vested in an alb. Both of these are Spanish, which makes them closer to the Latin mind than the north German culture which produced a great many devotions to the passion, the nails and lance, and the sacred wounds of the suffering Christ.

In the liturgy, we see a contrast to this last. In the invitatory of the feast of the Finding of the Cross, for example, we read, " Come, let us adore Christ, the Crucified King, Alleluia!" And in the fourth responsory we read, " O Blessed Cross, which alone was worthy to bear the Lord and King of Heaven, Alleluia!" And even on Good Friday, do we not end our prayers, " Qui Tecum vivit et Regnat "?

No one seeks to minimize the sacrifice of the Lord; on the contrary, we " glory in the cross of our Lord Jesus Christ " whether we follow the more recent, mediaeval representation of our Lord, stripped and immolated for our offenses, or the older tradition of the " glorious passion " of the Lord who reigns from the wood.

Thus it would seem that the representation of the Crucified King can scarcely be considered as " insolita ", and from no source can it be said to be incompatible with the approved use of the church.

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Ecclesiastical Library Table

SIDE LIGHTS ON HIGHER CRITICISM.

The vagaries of the Critical School are something of a mystery to the uninitiated; on the surface it presents men of profound learning who move forward with sure, confident step toward novel conclusions that rouse the admiration of their followers, yet with the march of time and the coming of a new generation the admiration is toned down and the conclusions relegated to the limbo of forgotten or rejected things. What lies behind this mystery is given us to see, at least in part, in two recent articles from sympathetic, non-Catholic pens.

One article appears in two installments of *The Journal of Religion* (January and April, 1943), from the pen of James D. Smart. The article is entitled " The Death and Rebirth of Old Testament Theology ", and the author is interested specifically in the decline of a theological attitude toward the Bible in the late nineteenth century, and its return to the field in the past quarter of a century. His angle of approach, as well as the mind that he is analyzing, is the non-Catholic, critical mind as it developed in Germany, its place of origin. A brief survey of his articles will give his appreciation of the whole situation. (Catholic scholarship during the period covered is so completely ignored, that one wonders if the author ever heard of it.)

The study begins with the opening of the nineteenth century and the rise of scholars whose names are still held in reverence,—Eichhorn, DeWette, Ewald, Vatke, Delitzsch. Critical investigators all of them, but theologians also, men of deep personal conviction and piety who stamped their convictions upon the books of Biblical Theology written by them. For a while they dominated the field, and for a while they were to have courageous followers, but toward the end of the century the swing away from the theological to the untheological approach grew too strong, and instead of volumes in Biblical Theology, articles and books appeared on the subject of Israelite Religion, untheological, objective (sic) in the extreme. Only within the last twenty-

odd years has the Critical School veered round to its former attitude and again introduced the theological note into its evaluation of Biblical material.

Various factors are indicated as responsible for the change which occurred in the late nineteenth century. The most prominent one was the School's endeavor to obtain complete objectivity in its scientific investigation. It was felt, not without reason, that the theological investigator tended too instinctively to read his own ideas into the text, instead of allowing the text to speak for itself; but the mistake was made of turning away from theology too completely in a laudable endeavor to permit the mind making itself known in the Bible to speak for itself without distorting or twisting its utterances purely because it did not conform to preconceived theological conceptions. Missed too was the fact that the new trend was, if possible, even more subjective than the one it supplanted; for in place of theological bias, materialistic evolution became the interpreting norm.

Helping the condemnation of the theological approach was the gradual trend away from theology in Protestantism generally in the closing quarter of the century. Schleiermacher, and men like him, becoming disturbed over the fact that they were meeting sincere, upright men of profound learning who nevertheless were unbelievers and skeptical of all theological convictions, sought to solve the puzzle by a search for some common ground wherein believer and unbeliever alike could meet in agreement. The result was an emphasis on " religious experience " divorced of all dogmatic restraint, and this soon made itself felt in the Biblical field.

Another factor, this time more positively influencing the methodology of the School, was the rise of a keener interest in history engendered by the Romantic Movement, and an inclination to apply the principles of materialistic evolution to the whole field of human endeavor, spiritual as well as material. The expressed intention was good, and it was very attractive: to discover the background of events, customs, laws, and ideas in order to make them more intelligible to the modern world which was so woefully ignorant of the ancient world. The effect nevertheless was chaotic and tragic, and it is now realized (?) that it was a great mistake to suppose that the supreme reality of the Bible (i. e., God) could be comprehended by exclusively

historical methods. With ideas about God, even with experiences of God, it might make some headway, but with God Himself, as a living Reality, speaking, working, revealing, it could only meet with embarrassment. Even the idea of gradual development required extreme care in application, and that care was lacking; considered accurate as a principle of explanation in certain specific directions, it was used as a magic formula which could explain everything, even the phenomena of life that was spiritual. Consequences were disastrous: since progress presumably was always from lower to higher, everything in the record of early Israel had to be primitive and low; all loftier concepts discovered in the record were either denied or automatically relegated to a later period in the nation's history. Moses was reduced to the ranks, below the status of an eighth century prophet; monotheism could only appear as a late culmination of a long development from animism through totemism, polytheism, henotheism and monolatria; psalms of loftier range were declared emphatically to be post-Exilic.

Obviously the whole history of Israel had to be rewritten, and the rewriting based on what was considered a common Semitic culture. And it *was* rewritten, as is painfully evident from such a widely accepted book as Oesterly and Robinson's *Hebrew Religion,* which voiced and propagated such conclusions as the following: a) Hebrew religion is a synthesis of elements common to early Semitic beliefs, purely natural in origin; b) pre-Mosaic religion is to be reconstructed out of the superstitions common to other Semitic peoples; c) Mosaic religion is a heritage from the Kenites through Moses' contact with them; d) with their entry into Palestine the Israelites absorbed the culture and the religion of the Canaanites; the highest moment in Israel's religious development, the prophetical period, is a result of two factors, both natural in provenance,—a nomadic standard of ethics, and a fervent nationalism which burst into flame when Jezebel sought to supplant the Hebrew Jahweh with her own Baal.

Other factors also concurred to make the history of religion rise supreme over Biblical theology; if they were minor elements in one respect, their effect negatively was tremendous. These were the concomitant rise in popularity of such cognate studies as Assyriology, Egyptology, Arabic studies, and Archeology.

Because of the need of trained men in these fields to unearth, explore, interpret the material necessary for a clearer understanding of the Biblical background, it was no longer the theologian, but rather the linguistic technician who assumed prominence in Biblical discussions; considerations shifted from fundamentals to minutiae, and the voice of the theologian grew silent while the reconstructions begun by the historian advanced toward chaos.

Though there was a late bid for a return to theology with the close of the century, through the efforts of such men as Oehler, Dillman, Schultz, and Davidson, their effort was a confused one, and the tide against which they were swimming was too strong. Not until toward the end of the first quarter of the twentieth century was the current to reverse itself, hesitantly at first, and then with increasing force, beginning with Kittel in 1921 (whose earlier *Religion of Israel* was quite in the tradition of the Historical School), and moving onward with König in 1923, Steuernagel in 1925, Eissfeldt in 1926, Eichrodt in 1929, Sellin in 1933, Vischer in 1935; these were from Germany, but the trend was evident also in England through Welch (1936), Pythian-Adams (1938), and H. W. Robinson (1938).

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Turning now to the January 1943 issue of the *Journal for Near Eastern Studies,* we find another article which gives some insight into Critical methods; it is entitled " History, Ancient World, and the Bible ", and is from the able pen of A. T. Olmstead. The article is a long one, and much of it concerns the training of real historians and archeologists, extremely interesting and informative but not pertinent to our present purpose. That which concerns us is a very frank and objective arraignment of the whole Critical position, and whether intentionally or unintentionally, its effect is to destroy any latent suspicion of greatness one might attach to the Critical School. The following synopsis of the author's narrative may depart from his order, but it will represent faithfully, we hope, the ideas which he has set down.

The point of departure for the beginnings of modern scholarship is considered the Renaissance, among the lovers of the Classics; for these scholars the world revolved around Greek and Latin literature and antiquities, and such was their enthusiasm that in pursuit of it they laid the groundwork for a whole new

series of sciences which later were to have enormous effect in the field of Biblical research. It is to this period, and under the patronage of the Classics, that we must look for the origins of Paleography, textual and literary criticism, Archeology and its handmaids Epigraphy and Numismatics.

In the Biblical world no such enthusiasm appeared, and progress languished. Subsequently it was impeded still further by the religious wars which turned the Bible into a source for texts which could be used and misused controversially, and obscured its value as a mine of information about antiquity that could be explored and appreciated. Not that true Biblical scholars were lacking, but their number was too small in comparison to have any definite effect. The use to which the Bible was put during these troubled times introduced the *odium theologicum* into Biblical studies, and it never subsequently disappeared wholly. In this observation the author adds an element to a point already indicated by Professor Smart.

With the eighteenth century there came a revival of interest in the humanities and also in historical research which produced a contrasting setback in the Biblical field, but in the following century Wolf, through his famous Homeric seminar, introduced a period of literary dissection which was to have an extraordinary effect upon Biblical research. The *Iliad* and the *Odyssey* were taken away from Homer and ascribed to a series of anonymous authors, and the method followed spread widely through the whole field of the classics, with catastrophic results. At the beginning of the movement certain obvious glosses and forgeries were detected, but the material for examination was of too small a compass for such profitable discovery to continue for long. Nevertheless the German universities (where the movement had its origin) continued to receive fresh throngs of enthusiastic students, eager for doctoral dissertations in the field of the classics, and new discoveries were required for the doctorate. As there were few or no new discoveries to be made, something had to be done; and the something that was done consisted in setting the students to work developing new theories, with a view to proving that something long held to be true was in fact false. The inevitable result was that at the height of the movement practically every work of ancient literature was attacked as unauthentic, composite, biased, or untrue to fact.

Biblical research for a time resisted the activity rampant in the classical field, and contented itself with the establishment of a distinction between pre-Exilic and post-Exilic documents, a basic source for a given book or section thereof along with accidental additions from other sources which were cited by title. This development was abruptly overwhelmed by the worst practices of the Classicists through the Graf-Kuenen-Wellhausen School. Since the field was even more limited than the classical, the effect of multiplied dissection upon it eventually reached the patently absurd; a casual glance at the graphic representation of results, perpetuated in the famous " Rainbow Bible " with distinct colors for specific dissections, is sufficient to cause one to shudder. Whereas previously four documents had been recognized (?) J, E, D, and P—dissection produced J_1, J_2, J_3, with similar results for the other documents; and as though this were not enough, a whole flock of mysterious " redactors " was furnished for the various documents singly and in combination.

As dissection became increasingly minute, Higher Criticism became ever more agnostic toward recorded fact, and it was only with great difficulty that epoch-making discoveries in the East managed ultimately to restore sanity to the Biblical field. As the result of excavations and discoveries in the Near East, in Egypt, Assyria, Babylonia, Palestine, and Syria, new and incontrovertible evidence was obtained for names of persons, places, peoples which hitherto had been rejected as belonging to the realm of myth or legend. First reactions were felt in the field of the Classics into which Schliemann's unearthing of the actual city of Troy fell like a bombshell. Reaction was slower in the other sphere, due in part to the lack of trained archeologists and linguists who could adequately evaluate the materials discovered. Fortunately this defect has been remedied in great measure, and as a result Old Testament criticism has grown apace. New Testament studies, habitually slower to develop, are still in the throes of chaotic dissection, as is clear from the current wave of Formgeschichte activity.

There is much hope for the future in the increased interest being shown toward oriental languages, in the growing number of trained men ready to take the field, in the encouragingly large number of new volumes appearing in America, and in the more

cautious evaluation of German scholarship in the light of the present war.

* * * *

The above revelations are frank, at times almost to unpleasantness. Yet the whole story is not told. Despite what seems a clear-cut intention on the part of the critics of allowing the Bible to speak for itself, the cold fact is that from the beginning to the present Higher Criticism has refused to listen. Whether a theological or an untheological approach ruled the field, subjectivism was of the very essence of the movement; the Bible was not brought forward to speak, but to be silenced; wherever it disagreed with preconceived notions—whether religious or crassly material in provenance—it was interpreted, remoulded, dissected, rejected. Whatever may be said of theory, in practice the Bible has consistently been denied the right accorded to all human beings of having a distinct, individual opinion, whether right or wrong; we may disagree with a fellow-man, we may even try to persuade him away from his viewpoint to ours, but we never deny the evidence of our senses by presuming that he has not the very opinion that he voices. But to treat the Bible in the same fair, objective way would be fatal for Higher Criticism, and the reasons are not difficult of discovery. In part they are a left-over from classical agnosticism, and in part result from an adherence in fact to materialistic evolution. From the classical school came the habit of rejecting all documents whose authenticity could not be proved to its satisfaction, regardless of tradition and accepted belief; but from its inability to prove, it is a wholly unwarranted conclusion to assert that a document is therefore unauthentic. The Pentateuch is taken from Moses by such a method, and the Gospels denied to the Evangelists; one shudders to think of what might have happened to Captain Eddie Rickenbacker had he fallen into the hands of Higher Critics when he reached shore after his harrowing experience; without proof of his own identity beyond his own personal, invisible conviction, he might have claimed that he was Eddie Rickenbacker until he was blue in the face, but it would have availed him little.

On the surface the illogicality of the Critical position is covered over by a certain amount of " evidence " subjectively projected upon the pages of the text by a materialistic preconcep-

tion. The supernatural is relegated to the realm of myth or legend, prophecies are all *post eventum*, miracles are magic, religion is of natural provenance and evolves along very definitely preconceived lines. The Bible of course witnesses to the contrary, and therefore something must be done to set its story down as it should have been told. Again the mistake lies in another wholly unwarranted conclusion: even supposing that what is above reason is unknowable, it is not legitimate to say that therefore it does not exist; yet that is precisely the conclusion unblushingly promulgated by the critics. Because Isaias had the misfortune to mention Cyrus by name nearly two hundred years before Cyrus was born, he has been deprived of a large section of his own book. Because a " book of the Law " was discovered in the time of King Josias, Moses is deprived of his book of Deuteronomy. And so the process goes on.

That we may hope much from the new theological trend may well be doubted, particularly as Protestant theology has become a spineless something, reducible to no more than a religious sentimentalism, a science without laws or norms. Inerrancy, inspiration, revelation, precise nature of Biblical authority, are considered unimportant in the new trend, which leaves the field wide open for any wildcat theory that may take the fancy.

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Book Reviews

PRINCIPLES FOR PEACE. Selections From Papal Documents Leo XIII to Pius XII. Edited by Rev. Harry C. Koenig. Preface by Most Reverend Samuel A. Stritch, D.D. Bruce Publishing Co., Milwaukee. 1943. Pp. xxv + 894. Price, $7.50.

This compilation adds up to probably the most important book of the year.

No American has any doubts about the eventual winning of the war, but very many are concerned about the winning of the peace. They are fearful that there will be a repetition of the errors of the last peace conferences, and there is a general willingness to work and sacrifice for a lasting peace. Very noticeable, however, is a lack of self-confidence, and there is an undercurrent of wistfulness, almost despair.

Several years ago, the business magazine *Fortune*, which is usually not inhibited by any deficiency of assurance, editorially implored the Christian churches to hold up absolute spiritual values. "It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost." In his Preface, Archbishop Stritch writes that Americans will be a mighty force at the peace table. "Men everywhere are looking to us to give them a good peace. We dare not fail. Even in the midst of war we are trying to make the plan of a peace which will offer lasting security. To us men look for a genuine peace and we must leave no stone unturned to give it to them when victory comes to our arms."

Why we have this war and what is necessary to avoid another is told in *Principles For Peace*. What the Popes have said about disarmament, fidelity to treaties, totalitarianism, the rights of small nations and minorities, social and economic reform, and the various principles of international morality is brought together for the guidance and information of thinking men. The five popes who are quoted were deeply concerned with the problems of peace, and this carefully edited collection reveals the "incalculable help the Pope can offer in the making of a lasting peace." They hold up the "absolute spiritual values" which *Fortune* rightly states are so necessary.

Father Koenig has done a splendid piece of editorial work. Many of the translations are new for the volume; the others are carefully selected and well done. The index of subjects treated is quite com-

plete. Peace, for example, occupies nearly five pages of references. The text is printed in clear type on a good quality of paper. The price may seem a bit high, but the book could scarcely be published for less. It is to be hoped that this matter of cost will not interfere with the widespread distribution of the volume. After all its contents are practically priceless. We recommend this book without restriction to every priest.

THE TRUE LIFE. By Luigi Sturzo; Catholic University Press, Washington, D. C., 1943; Pp. 312.

When the reader has finished the " Introduction " to Don Sturzo's latest work, he has received the impetus which will carry him through the many closely-written pages of the book without any flagging of interest. The sub-title, " Sociology of the Supernatural," is the clue to the nature of the work, and the author's argumentative statement of his thesis is so forceful and thought-compelling that even necessary interruptions in the book's reading are decried.

Today's sociologists and pseudo-sociologists, Don Sturzo claims, limit the field of their studies to the natural plane. Even when these men are Christian and build upon or apply strictly Christian principles, they will not " admit that there can be a free supernatural initiative through divine action entering into mankind and being freely received and reactuated by men." The author, in opposition to these men, aims man, sociologically, towards the supernatural life, that he may be inspired to respond to the divine interest in him. Only through such a response will man attain the " true life " or, perhaps more happily, the " full life,"—" that of the spirit at its highest level, where alone inner discords and contradictions may find appeasement and every want and pain be satisfied, comforted, transcended."

Roughly analyzed, Part One contains the arguments in support of this thesis. Part Two applies these arguments to today's life, shows the beneficial results of attaining, or at least striving to participate in, the full life. The effectiveness of earthly evils, as tempering agents of personality and as introductions to the love of God which predominates the " True Life," is clearly argued. In fact, the entire book leads the reader towards a recognition and acceptance of the love of God. Once acceptance is accomplished, the " True Life " is born.

Don Sturzo's book is not an easy book to read, nor one which can be read at odd intervals. The book must be studied and, consequently, the reader's attention must be continuous. But the wealth of benefit to be derived from the book's reading is so obviously great that efforts put into its digestion will be amply repaid.

CATHOLIC MORALITY. By His Eminence, Cardinal Massimo Massimi. Translated by Rev. Joseph I. Schade. St. Anthony Guild Press, Paterson, N. J. 1943. Pp. xii + 250.

Seminarians and Catholic college students will find this compact explanation of Catholic morality very helpful. His Eminence presents the fundamentals of Catholic law in eight chapters: Existence of Law; The Subject of Law (Free will and the end of man); Rational Basis of Law; Application of Law; Observance of Law; Transgression of the Law; Sanction of Law; Comparisons. The second section gives a summary of Catholic morality, and there are seven chapters: Duties Towards God (the theological virtues and religion); Duties Towards Ourselves; Duties Towards Others (Justice and Charity); Duties of the Family; Duties of Social Economy; Civic Duties; Catholic Duties.

In spite of its brevity and rather technical style, it is an interesting volume. His Eminence has covered the matter quite thoroughly and presented it so that it can be readily comprehended. It will undoubtedly be a very popular text for study clubs.

The translation is correctly and idiomatically turned. Father Schade is to be commended for making this excellent outline available to English-speaking students.

HISTORY OF ST. MARTIN OF TOURS PARISH, 1923-1943. By Rev. Eugene F. J. Maier. Philadelphia, Pa. 1943. Pp. 168. Illustrated.

The author received his historical training at Catholic University under Monsignor Guilday, and this training is evident despite definite handicaps. The book was written as a memorial volume for the people of the parish. Included, therefore, are bits of trivia, names, small events, that have no real historical significance but are of real interest to the parishioners of St. Martin's.

The *History* is the story of Father John McHugh's management of a parish as it grew from a group of eighty souls to a well organized flock of some two thousand families. Year by year the tale is told; spiritual and charitable programs, buildings erected; all that goes to make up parish life, even to the entertainments and midway attractions conducted to raise funds. There may seem to be a bit too much of this latter, but it is included for the reason stated above. Father McHugh stands out the successful rector, the pastor beloved by his flock, the mainspring of the parish organization. A number of his novel ideas of parish management are mentioned. For example the parish medal, and the annual award of honor which is given to a parishioner " for Faith in God, Loyalty to the Church and Service to the Parish beyond the call of duty."

Father Maier's competent work has produced a parish history that the people will enjoy and which will be helpful to future church historians. It is one of the most complete parish histories that has come to our attention, and we would suggest that pastors who are writing the history of their own parishes secure a copy and study it carefully.

SAINT CHARLES BORROMEO. By Most Rev. Cesare Orsenigo. Translated by Rev. Rudolph Kraus, S.T.D. Preface by Fr. Agostino Gemelli, O.F.M. B. Herder Book Co., St. Louis. 1943. Pp. ix + 390. Illustrated.

This is not a critical biography. It was written for the Tercentary of the Canonization of St. Charles, and has enjoyed marked popularity in Italy for three decades. The translation is well done, although the idiom of the original is followed too closely.

As all priests know, St. Charles Borromeo stands out as a central figure in the Reformation period. A beneficiary of nepotism, he was a cardinal at 21, although he was not ordained priest until three and a half years later. Other members of his family received preferment from his uncle Pope Pius IV, and it would seem that the young Charles Borromeo did not consider this irregular. The sudden death of his brother, Count Frederick, in his own words, " brought home sharply to me the miseries of this life and the true happiness of eternal glory." From that event dated Cardinal Borromeo's decisive effort toward sanctity. Bishop Orsenigo brings out the zeal and the heroism, both moral and physical, that marked the life of St. Charles after he changed from ordinary virtue to a life of complete detachment from all things worldly.

There is room for another biography of St. Charles in English, and Bishop Orsenigo gives more detail than does Margaret Yeo in her well-written and popular *Reformer: St. Charles Borromeo* which appeared five years ago. Sylvain's *Histoire de Saint Charles Borromée* is still the standard modern biography. Bishop Orsenigo wrote for the laity which explains the reflections closing each chapter, but the priest will find much that will be an inspiration and a stimulus in these pages.

POPULAR FREETHOUGHT IN AMERICA, 1825-1850. By Albert Post. Columbia University Press, New York City. 1943. Pp. 258.

This study of a very remarkable movement in American life will appeal only to the professional because Dr. Post is a research student and not a writer. He has excavated interesting facts from musty records and library stacks, but the presentation is entirely lacking in warmth and inspiration.

The freethought movement was based on the deism of the last quarter of the eighteenth century. It gained some popularity, but, Dr. Post declares, conditions were not nearly as alarming as the orthodox made them appear to be. Counter-propaganda was organized to combat scepticism, but far more important " in weakening the influence of scepticism among the lower classes was the revival and its attendant camp-meeting." Chapter headings are Rise and Fall of the Freethought Press; Infidel Societies; Propaganda, National Organization; Scepticism and Socialism; Diffusion of Freethought; Infidelity Attacked; The Creed of the Freethinker.

A number of the leading freethinkers of the period are studied: Francis Wright, Robert Dale Owen, Abner Kneeland, William Carver, Charles Knowlton, Benjamin Offen, etc. Dr. Post also points out that many of these freethinkers were also advocates of divorce and birth-control. Knowlton's book, *Fruits of Philosophy, or the private companion of Adult People* was an important factor in the decline of the English birth-rate. Dr. Post ends his summary: " By 1850 infidelity had ceased to be the great enemy of American Protestantism; in its place stood Catholicism and more and more of the clergy turned their verbal guns upon the new foe. After the war came Darwinism and a new chapter was to be written in the history of freethought."

Priests interested in American history and culture will find facts that are as interesting as the presentation is colorless.

Book Notes

The Confraternity of Christian Doctrine edition of *The New Testament* gives Catholics, young and old, an opportunity to secure a copy of the new revision at reasonable cost. While the type face is a bit small, the printing is clear and very readable. Pages are 4 x 6 inches; the paper stock is of good quality. The binding is light, but appears strong enough to withstand ordinary student usage. This Confraternity edition seems to be a good value. (St. Anthony Guild Press, Paterson, N. J. 1943. Pp. ix-762. Illus.)

An excellent little addition to Sacred Heart devotion literature is *June Prayers* by Rev. John J. Murphy, S.J. It is a collection of short devotional and inspirational exercises, one for each day of June. Father Murphy writes plainly and directly, and there is a practical lesson in each of his reflections. The book is addressed to the laity rather than to the clergy. (Peter Reilly Company, Philadelphia, Pa. 1943. Pp. iv + 113.)

A scholarly piece of work is Dr. Frederick de Wolfe Bolman's translation of Friedrich Schelling's *The Ages of the World* with an Introduction and notes. Stated briefly, Dr. Bolman's thesis is that " Schelling reoriented his transcendentalism and speculative theories of nature so as to present a more 'realistic' interpretation of finite existence."

The book is very difficult to read and understand. Dr. Bolman has made every effort to give a literal and clear translation, but German metaphysics is notoriously difficult to turn into English. It is a book for the scholar, although non-professionals will find an explanation of

the way this essay sums up Schelling's earlier philosophy of nature, and attempts to develop a positive science of existential relations. (Columbia University Press, New York City. Pp. xiii + 251.)

The latest addition to Monsignor Fulton Sheen's popular series of short discourses is *The Divine Verdict*. (P. J. Kenedy & Sons, New York City. Pp. iv + 105.) Pointing out that this war is a judgment of God, Monsignor Sheen argues for the necessity of a moral basis for the peace that is to come. The seven discourses are in the author's best style, and the little book will be warmly welcomed by his many admirers.

The eighteen radio addresses delivered by Monsignor Fulton Sheen from 3 January to 25 April, 1943, are now available in pamphlet form under the title *The Crisis in Christendom*. The material contained in *The Divine Verdict* is also to be found in this pamphlet. In the opinion of this reader, these addresses are among Monsignor Sheen's best. (Our Sunday Visitor, Huntington, Ind., pp. 104.)

One of the chief "headaches" of the pastor and the confessor is the birth control problem. While Sangerism has not gained the complete hold on Catholics that it apparently has outside the Church, this doctrine of destruction has certainly infected some of our people. Particularly valuable for priests is *25 Years of Uncontrol* by Rev. Edgar Schmiedeler, O.S.B., published by Our Sunday Visitor Press. (Huntington, Ind. Pp. 189.)

Dr. Schmiedeler has examined all the important recent literature on the birth control question, and his quotations are not the least valuable portion of the book. The movement, he declares, is one of the weirdest stories that will go down in our nation's history. "Indeed, when one considers the individuals who promoted the movement, the methods they used, the arguments that they had recourse to, the dreadful fruits that were produced, one concludes that even the word 'weird' is not expressive enough". The sordid story is presented in ten chapters: Depopulating the Nation; Vitiating Society; Ruining Youth; Getting Around the Law; Putting It Over; Strategy—Mostly Backdoor; the Economic; Health and Religion; Nature and Uncontrol; The Next 25 Years.

The war has brought out the ravages that birth control has made. While this has not deterred the propagandists, it has changed their publicity. One example of a widely circulated leaflet which used to show a happy mother and one child, now shows the happy mother with a half dozen children. The caption, "Birth Control—Questions and Answers" is now "Planned Parenthood—Your Questions Answered." Dr. Schmiedeler does a splendid job of showing how the birth controllers work.

The thing that puzzles us more than anything about birth control is the *why*. Some of the zealots seem to have an almost pathological fear or hatred of babies. The outstanding birth controllers are not noted for their philanthrophy or their interest in workers obtaining a living wage. Many another curious fact presents itself if one tries to find an answer to the *why*. Dr. Schmiedeler does not take up the answer to the *why*, but he does give many other answers. As we said, it's a valuable little book for priests.

Everything To Gain, by Father Richard Ginder, can be given to prospective converts for supplementary reading. It is not polemic, but simply explains in a rather informal manner and with illustrations, some of the doctrines of Catholicity. It is not intended to displace the catechism or instruction manuals, but is designed to lead the inquirer to a further study of Catholic doctrine. Father Ginder writes clearly and very simply. Only once does he become a bit sharp, at the end of Chapter XXIII. Each chapter has ten "discussion aids" which seem out of place in a pre-instruction book, and three "religious practices", a number of which can only apply to Catholics, E. g. "I will join the Altar Society", "I will go out of my way to be cordial to recent converts". Of course the book can be, and will be read with profit by Catholic laypeople. (Our Sunday Visitor Press, Huntington, Ind. Pp. 271.)

A good, short introduction to the Holy Scriptures for the laity is Rev. Victor Hintgen's *Listen—It's God's Word*. (Our

Sunday Visitor Press, Huntington. Pp. 144.) There is given a plain, understandable instruction on inspiration, inerrancy, the canon, manuscripts, codices and translations, interpretation, the spirit of the Old and New Testaments, the synoptic problem, the genuinity and historicity of the gospels. This general introduction is followed by a page or two of explanation on each of the Gospels, Epistles, the Acts and the Apocalypse. There is nothing novel or even outstanding. It's just a good instruction book for the laity.

Father John P. McGuire's new booklet is the only explanation of the Mass written in English for non-Catholics of which we know. The value of such a book is obvious, and Father McGuire is to be commended for having realized the need and for having done something about it. *The Mass Presented to Non-Catholics* is simply and competently written, and the publishers have provided a pleasing format. Twelve full-page plates, illustrating various parts of the Mass, are clear and show detail. A captious critic could find fault with a few minor details in the illustrations, but the booklet can be a real help to the priest in his convert work. (Bruce Publishing Co., Milwaukee. 1943. Pp. 80.)

Twelve common Christian symbols are illustrated, and a short explanation given in Father Theodore Flynn's *A Notebook of Symbols*. It's a handy pamphlet to pass around in religious instruction classes, for too few "born Catholics" understand the meaning of the symbols used on altars, vestments and church windows. We believe, however, that the blood on the pelican's breast is actually caused by the beak of the mother bird when feeding the young by regurgitation. (Catholic Library Association, Birmingham, Ala. Pp. 19. Illustrations.)

In various sections of the country there recently has been an increase in devotion to our Lord under the title "The Infant Jesus of Prague". The literature in English is limited, probably because the Church has made no pronouncement, and for that reason Father Joseph T. Huzl's *The Story of the Miraculous Statue of the Infant of Prague* will be the more acceptable. Father Huzl's pamphlet is a translation from the Bohemian, and he elected to preserve many of the old-fashioned phrases and old country idioms. The pamphlet gives the most complete story of the statue that we have seen in English. (St. John Nepomucene Rectory, Cleveland, Ohio. Pp. 32.)

In spite of war and paper shortages, the Catholic Truth Society of London manages to issue a few pamphlets and leaflets each month. The latest to come to us are *Freedom of Heart*, by Leonard Boase, S.J., *The Spiritual Works of Mercy* by C. N. Francis, and *Divorce* by Walter Jewell. The halfpenny leaflet is *Our Catholic Schools*, the statement of the English and Welsh hierarchy issued 5 May last. Two sentences stand out in this statement: "There will never be true equality of educational opportunity until the State provides as much for one class as it does for the other", and "We shall not give up our schools; no matter what sacrifice we may be called upon to make for them, we shall hold on to them. This is our firm determination."

The address of the Society is 38/40 Eccleston Square, London, S. W. 1.

Books Received

PRINCIPLES FOR PEACE. Edited by Rev. Harry C. Koenig, S.T.D. Bruce Publishing Co., Milwaukee. 1943. Pp. xxv + 894. Price, $7.50.

THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST. Revision of the Challoner-Rheims Version, Edited under the patronage of the Episcopal Committee of the Confraternity of Christian Doctrine. St. Anthony Guild Press, Paterson, N. J. 1943. Pp. viii + 763. Illus. Students' Edition, $1.00.

THE DIVINE VERDICT. By Rt. Rev. Fulton J. Sheen. P. J. Kenedy & Sons, New York City. 1943. Pp. iv + 105. Price, $1.00.

EVERYTHING TO GAIN. By Rev. Richard Ginder. Our Sunday Visitor Press, Huntington, Ind. 1943. Pp. 271.

LISTEN—IT'S GOD'S WORD. By Rev. Victor Hintgen. Our Sunday Visitor Press, Huntington, Ind. 1943. Pp. 144.

25 YEARS OF UNCONTROL. By Rev. Edgar Schmiedeler, O.S.B. Our Sunday Visitor Press, Huntington, Ind. 1943. Pp. 189.

JUNE PRAYERS. *A Flower for Each Day of the Month of June.* By John J. Murphy, S.J., 1943. Peter Reilly Co., Philadelphia. 1943. Pp. v + 113. Price, $1.25.

HISTORY OF ST. MARTIN OF TOURS PARISH, 1923-1943. By Rev. Eugene F. J. Maier. Privately published at Philadelphia, Pa. 1943. Pp. 168. Illus.

THE STORY OF THE MIRACULOUS STATUE OF THE INFANT OF PRAGUE. Translated from the Bohemian by Rev. Joseph T. Huzl. St. John Nepomucene Church, Cleveland, Ohio. 1942. Pp. 32.

PAMPHLETS: OUR SUNDAY VISITOR PRESS, Huntington, Ind. *Let Us Know The Pope,* by Rev. Charles H. Doyle. (Pp. 40. 10c); *My Name Is Written In His Heart,* by Rev. E. P. Murphy, S. J. (Pp. 38. 10c); *Who Is Jesus?* By Rev. Frederick A. Houck. (Pp. 13. 5c); *Special Devotion To Our Blessed Mother, The Immaculate Patroness of the United States.* By A Franciscan Missionary. (Pp. 32. 15c).

SPIRIT AND LIFE. By Thomas Plassmann, O.F.M. Confraternity of Christian Doctrine, Washington. 1943. Pp. 23. Price, 5c.

ROOTS OF BERGSON'S PHILOSOPHY. By Ben-Ami Scharfstein. Columbia University Press, New York City. 1943. Pp. ix + 156. Price, $1.75.

THE CONFESSIONS OF ST. AUGUSTINE. Translated by F. J. Sheed. Sheed & Ward, New York City. 1943. Pp. xxii + 354. Price, $3.00.

TWILIGHT OF CIVILIZATION. By Jacques Maritain. Sheed & Ward, New York City. 1943. Pp. ix + 65. Price, $1.50.

THIS MAN WAS IRELAND. *The Song of Colmcille, the Exile.* By Robert Farren. Sheed & Ward, New York City. 1943. Pp. x + 229. Price, $3.00.

THE HOUSE ON HUMILITY STREET. By Martin W. Doherty. Longmans, Green & Co. New York City. 1942. Pp. vii + 269. Price, $3.00.

OUR PARISH. By Rev. H. A. Reinhold. The Paulist Press, New York City. 1943. Pp. 64. Price, 10c.

THE REFORMATION. By Rev. John A. O'Brien, Ph.D. The Paulist Press, New York City. Pp. 64. 10c.